

# SUPPLICATIONS (Du'ā)



Amīr al-mu'minīn

‘Alī ibn Abī Ṭālib

‘Alayhis-salām (Peace be upon him)

Translated by William C. Chittick

# **SUPPLICATIONS**

## **(Du‘ā)**

**Amīr al-mu‘minīn**

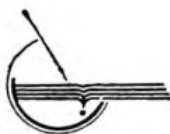
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God  
the Merciful  
the Compassionate*



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In the Name of God,  
the All Merciful,  
the All Compassionate.

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# Dua'ā Kumayl

## The Supplication of Kumayl ibn Ziyād

The author of *Mafātiḥ al-jinān* says:

This is one of the famous supplications. 'Allāmah Majlisī says that it is the best of all supplications. It is that of Khidr. Amīr al-Mu'minīn 'Alī taught it to Kumayl, who was one of his select disciples. It is recited during the nights of the middle of Sha'bān and every Thursday evening. It is useful for protecting against the evil of enemies, for opening the gate of one's daily bread and for the forgiveness of sins.

Shaykh aṭ-Ṭūsī and Sayyid al-Murtaḍā have related it, and I have quoted it from [the former's] *Miṣbāḥ al-mutahajjid*.

### Publishers note

The numbers refer to lines of Arabic text corresponding to lines of the English translation on the facing page, and do not form a part of the Supplication.



عن مولانا أمير المؤمنين عليه السلام

﴿يَا غَاءِ كَمِيلَ بْنَ زِيَادٍ عَلَيْهِ السَّلَامُ﴾

## KUMAYL

The Supplication of Kumayl ibn Ziyād

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the Name of God, the All-merciful, the All-compassionate."

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ

Oh God, I ask Thee by Thy mercy,  
which embraces all things (VII 156);

وَبِقُوَّتِكَ الَّتِي قَهَرْتَ بِهَا كُلَّ شَيْءٍ وَخَضَعَ لَهَا كُلُّ شَيْءٍ وَذَلَّ  
لَهَا كُلُّ شَيْءٍ

by Thy strength,  
through which Thou domineest all things,  
toward which all things are humble  
and before which all things are lowly;

وَبِجَبَرُوتِكَ الَّتِي غَلَبْتَ بِهَا كُلَّ شَيْءٍ وَبِعِزَّتِكَ الَّتِي لَا يَقُومُ لَهَا  
شَيْءٌ

by Thy invincibility,  
through which Thou overhelmeest all things;  
by Thy might, which nothing can resist;

وَبِعَظَمَتِكَ الْإِلَهِيِّ مَلَأْتُ كُلِّ شَيْءٍ

by Thy tremendousness, which has filled all things;

وَبِإِطَانِكَ الدِّينِي عَلَى كُلِّ شَيْءٍ وَبِوَجْهِكَ الْبَاقِي بَعْدَ فَنَاءِ كُلِّ شَيْءٍ

by Thy force, which towers over all things;

by Thy face,

which subsists after the annihilation of all things;

وَبِأَسْمَائِكَ الْإِلَهِيِّ مَلَأْتُ أَرْكَانَ كُلِّ شَيْءٍ وَبِعِلْمِكَ الدِّينِي حَاطَ بِكُلِّ شَيْءٍ

by Thy Names,

which have filled the foundations of all things;

وَبِنُورِ وَجْهِكَ الدِّينِي ضَاءَ لَهُ كُلُّ شَيْءٍ

by Thy knowledge, which encompasses all things;

and by the light of Thy face,

through which all things are illumined!

بَا نُورُ بَا قَدُوسُ بَا أَوَّلُ الْأَوَّلِينَ وَبَا آخِرُ الْآخِرِينَ

Oh Light! Oh All-holy!

Oh First of those who are first and Last of those who are last!

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي هَنَّتْكَ الْعِصَمَ

Oh God, forgive me those sins which tear apart safeguards!

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النِّعَمَ

Oh God, forgive me those sins which draw down  
adversities!

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ

Oh God, forgive me those sins which alter blessings!



عن مولانا امير المؤمنين عليه السلام

﴿يَا غَايَ كَمِيلَ بْنِ زِيَادٍ عَلَيْهِ السَّلَامُ﴾

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Oh God, forgive me those sins which hold back  
supplication!

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ

Oh God, forgive me those sins  
which draw down tribulation!

اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ ذَنْبُهُ

Oh God, forgive me every sin I have committed

وَكُلَّ خَطِيئَةٍ أَخْطَأْتُهَا

and every mistake I have made!

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ وَأَسْتَشْفِعُ بِكَ إِلَى نَفْسِكَ

Oh God, verily I seek nearness to Thee through remembrance  
of Thee,

I seek intercession from Thee with Thyself,

وَأَسْأَلُكَ بِجُودِكَ أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ وَأَنْ تُوزِعَنِي شُكْرَكَ

and I ask Thee through Thy munificence  
to bring me near to Thy proximity,  
to provide me with gratitude toward Thee

وَأَنْ تُلْهِمَنِي ذِكْرَكَ

and to inspire me with Thy remembrance.

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ سُوَالَ خَاضِعٍ مُّتَدَلِّلٍ خَاشِعٍ اَنْ تُسَامِحَنِیْ

وَتَرْحَمَنِیْ

Oh God, verily I ask Thee with the asking of a submissive,  
abased and lowly man  
to show me forbearance, to have mercy on me

وَتَجْعَلَنِیْ بِقَبْلِکَ رَاضِیًا قَانِعًا وَفِیْ جَمِیعِ الْاَحْوَالِ مُتَوَاضِعًا

and to make me satisfied and content with Thy  
apportionment and humble in every state.

اَللّٰهُمَّ وَاسْأَلُكَ سُوَالَ مَنْ اُسْثَدَّتْ فَاقَتُهُ وَاَنْزَلَ بِکَ عِنْدَ

الْتِدَادِ حَاجَتُهُ

Oh God, I ask Thee with the asking of one whose indigence is  
extreme, who has stated to Thee in difficulties his need

وَعَظَمَ فِیْمَا عِنْدَکَ رَغْبَتُهُ

and whose desire for what is with Thee has become great.

اَللّٰهُمَّ عَظَمَ سُلْطَانُکَ وَعَلَامَاتُکَ وَخَفِیْ مَكْرُکَ وَظَهَرَ اَمْرُکَ

Oh God, Thy force is tremendous, Thy place is lofty,  
Thy deception is hidden, Thy command is manifest,

وَعَلَبَ قَهْرُکَ وَجَرَتْ قُدْرَتُکَ وَلَا یُمْکِنُ الْفِرَارُ مِنْ حُکْمِکَ

Thy domination is overwhelming, Thy power is unhindered  
and escape from Thy governance is impossible.

اَللّٰهُمَّ لَا اَجِدُ لِذُنُوْبِیْ غَافِرًا وَلَا لِفَبَاطِیْ سَاطِرًا

Oh God, I find no forgiver of my sins, no concealer of my ugly acts,

وَلَا تَتَّبِعْ مِنْ عَمَلِي الْفَاسِقِ بِالْحَسَنِ مُبَدِّلًا غَيْرَكَ لَا إِلَهَ إِلَّا أَنْتَ

no transformer of any of my ugly acts into good acts  
but Thee. There is no god but Thou!

تُجَانِّتُكَ وَتُجَدِّدُكَ ظَلَمْتُ نَفْسِي تَجَرَّأتُ بِجَهْلِي

Glory be to Thee, and Thine is the praise!  
I have wronged myself, I have been audacious in my ignorance

وَسَكَنْتُ إِلَيْكَ قَدِيرِ ذِكْرِكَ لِي مَتْنِكَ عَلَى

and I have depended upon Thy ancient remembrance of  
me and Thy favor toward me.

اللَّهُمَّ مَوْلَايَ كَرِّ مِنْ قَبِيحِ سَرَرَتِهِ وَكَرِّ مِنْ فَاكِجٍ مِنَ الْبَلَاءِ أَفْلَتَهُ

Oh God! Oh my Protector!

How many ugly things Thou hast concealed!

How many burdensome tribulations Thou hast abolished!

وَكَرِّ مِنْ عَثَارِ وَقْفَتِهِ وَكَرِّ مِنْ مَكْرُوهِ دَفَعَتِهِ

How many stumbles Thou hast prevented!

How many ordeals Thou hast repelled!

وَكَرِّ مِنْ ثَنَاءِ جَبِيلِ لَسَانِ أَفْلَا لَهُ نَشْرَتُهُ

And how much beautiful praise, for which I was  
unworthy, Thou hast spread abroad!

اللَّهُمَّ عَظُمَ بَلَاءِي وَأَفْرَطَ بَعْثُ حَالِي

Oh God, my tribulation is tremendous,  
my bad state is excessive,

وَقَصْرَتْ بِلِيَائِي وَقَعَدَتْ بِأَغْلَالِي

my acts are inadequate,  
my fetters have tied me down,

وَحَبَسَنِي عَنْ نَفْعِي عُودُ أَمَلِي وَخَدَعَنِي الدُّنْيَا بِغُرُورِهَا

my farfetched hopes have held me back from my gain  
and this world with its delusions,

وَنَفْسِي بِجُنَاحِهَا وَمِطَالِي

my own soul with its offences  
and my delay  
have deceived me.

يَا رَبِّ فَاسْأَلْكَ بِعِزَّتِكَ أَنْ لَا يَجُوبَ عَنْكَ دُعَايَ

Oh my Master! So I ask Thee by Thy might  
not to let my evil works and acts veil my supplication from  
Thee,

لَوْ عَلَيَّ فِعَالِي وَلَا أَنْفَضْخُمِي بِخَفِي مَا أَطْلَعْتَ عَلَيَّ مِنْ سِرِّي

not to disgrace me through the hidden things Thou  
knowest of my secrets

وَلَا تُعَاجِلْنِي بِالْعُقُوبَةِ عَلَى مَا عَمِلْتُ فِي خَلَوَاتِي

and not to hasten me to punishment for what I have done  
in private:

مِنْ بُؤْسِ فِعَالِي وَإِسَاءَتِي وَرَوَامِ تَفَرُّطِي وَجَهَالَتِي

my evil acts in secrecy, my misdeeds,  
my continuous negligence, my ignorance.

وَكثْرَةَ شَهَوَاتِي وَعَفْلَتِي

my manifold passions and my forgetfulness.

وَكُنِ اللَّهُمَّ بِعِزَّتِكَ لِي فِي كُلِّ الْأَحْوَالِ رُفْقًا وَعَلَىٰ فِي جَمِيعِ الْأُمُورِ

عَطُوفًا

And by Thy might, oh God, be kind to me in all states  
and gracious to me in all affairs!

إِلَهِي رَبِّي مَنْ لِي غَيْرُكَ أَسْأَلُهُ كَفَّ ضُرِّي النَّظَرَ فِي أَمْرِي

My God and my Lord!

Have I any but Thee from whom to ask removal of my  
affliction  
and regard for my affairs?

إِلَهِي وَمَوْلَايَ

My God and my Protector!

أَجَرَيْتَ عَلَيَّ حُكْمًا إِنَّبَعْتُ فِيهِ هَوَىٰ نَفْسِي

Thou put into effect through me a decree in which I  
followed the caprice of my own soul

وَلَمْ أَخْزَنْ فِيهِ مِنْ زَيْنٍ عَبْدِي

and did not remain wary of adorning my enemy.

فَفَرَّزَنِي بِمَا أَهْوَىٰ أَسْعَدَهُ عَلَيَّ ذَلِكَ الْفَضَاءُ

So he deluded me through my soul's caprice  
and therein destiny favored him.

فَنَجَّازْتُ بِنَجْرِي عَلَىٰ مَنْ ذَلِكَ بَعْضُ حُدُودِكَ

So in what was put into effect through me in that situation  
I transgressed some of Thy statutes

وَاْلَا فُتُّ بَعْضَ اَمْرِكَ فَلَا الْحَمْدُ عَلَيَّ فِي جَمِيعِ ذَلِكَ

and disobeyed some of Thy commands.

So thine is the argument against, me in all of that

وَلَا حُجَّةَ لِي فِيهِ بِمَا جَرَّءُ عَلَيَّ فِيهِ قَضَاؤُكَ

and I have no argument in what Thy destiny put into  
effect through me therein,

وَالرَّهْنُ حُكْمُكَ وَبَلَاؤُكَ

nor in what Thy decree and Thy tribulation imposed  
upon me.

وَقَدْ أَتَيْتُكَ يَا اِلٰهِي بَعْدَ تَقْصِيْرِي وَاسْرَافِي عَلَيَّ نَفْسِي

Now I have come to Thee, my God, after my shortcoming  
and my immoderation toward myself,

مُعْتَذِرًا نَادِمًا مُنْكَرًا مُسْتَغْفِرًا مُسْتَغْفِرًا مُنِيبًا مُقِرًّا مُذْنِبًا مُعْتَرِفًا

proffering my excuse, regretful, broken, apologizing,  
asking forgiveness, repenting,  
acknowledging, submissive, confessing.

لَا اَجِدُ مَقْرًا يَمْلِكُ اَنْ يَنْقِصِي

I find no place to flee from what occurred through me,

وَلَا مَقْرًا اَوْجِبُهُ اِلَيْهِ فِيْ اَمْرِيْ غَيْرَ قَوْلِكَ عُذْرًا

nor any place of escape to which I may turn in my  
affairs,

other than Thy acceptance of my excuse

وَاَدْخَالِكَ اِيَّايْ فِيْ سَعَةِ رَحْمَتِكَ

and Thy entering me into the compass of Thy mercy.



اللَّهُمَّ فَأَقْبَلْ عُنْدَكَ وَأَرْحَمْ شِدَّةَ ضَرْبِي وَفَكِّبْنِي مِنْ شَدِيدِ وُثْقَانِي

Oh God, so accept my excuse,  
have mercy upon the severity of my affliction  
and release me from the tightness of my fetters,

يَا رَبِّ ارْحَمْ صَعْفَ بَدَنِي

My Lord, have mercy upon the weakness of my body,

وَرِقَّةَ جِلْدِي وَرِقَّةَ عَظْمِي

the thinness of my skin and the frailty of my bones.

يَا مَنْ بَدَأَ خَلْقِي وَذَكَرَنِي وَرَبَّنِي وَتَغَذَّنِي

Oh Thou who gave rise to my creation,  
to the remembrance of me, to the nurture of me,  
to goodness toward me and to nourishment of me,

هَبْنِي لِابْتِدَاءِ كَرَمِكَ وَسَالِفِ بَرَكَاتِي

bestow upon me for the sake of Thy having given rise [to  
me] with generosity  
and Thy previous goodness to me!

يَا إِلَهِي وَسَيِّدِي وَرَبِّي أَتَرَاكَ مُعَذِّبِي بِنَارِكَ بَعْدَ تَوْحِيدِكَ

My God, my Master and my Lord!  
Canst Thou see Thyself tormenting me with Thy fire  
after I have professed Thy Unity?

وَبَعْدَ مَا انْظَوْنِي عَلَيْهِ قَلْبِي مِنْ مَعْرِفَتِكَ

After the knowledge of Thee my heart has  
embraced,

وَلَهَجَ بِهِ لِسَانِي مِنْ ذِكْرِكَ وَاعْتَقَدْتُ ضَمِيرِي مِنْ حُبِّكَ

the remembrance of Thee my tongue has  
constantly mentioned  
and the love of Thee to which my mind has clung?

وَبَعْدَ صِدْقِ عِزِّي وَرُغَائِي خَاضِعًا لِرُبُوبِيَّتِكَ

After the sincerity of my confession and my  
supplication, humble before Thy lordship?

هَبْنَاهُ أَنْتَ أَكْرَمُ مِنْ أَنْ تُضَيِّعَ مِنْ رُبِّيَّتِهِ

Far be it from Thee!  
Thou art more generous than that Thou shouldst squander  
him whom Thou hast nurtured,

أَوْ بُعِدَ مَنْ أَدْنَيْتَهُ أَوْ تُشِيرَ مَنْ أَوْبَيْتَهُ

banish him whom Thou hast brought nigh,  
drive away him whom Thou hast given an abode

أَوْ تُسَلِّمَ إِلَى الْبَلَاءِ مَنْ كَفَيْتَهُ وَرَحِمْتَهُ

or submit to tribulation him whom Thou hast spared and  
shown mercy.

وَلَيْتَ شِعْرِي يَا سَيِّدِي يَا إِلَهِي وَمَوْلَايَ

Would that I knew, my Master, my God and my Protector,

أَلْسُلُطِ النَّارَ عَلَى نَجْوِي خَرْتُ لِعَظَمَتِكَ سَاجِدًا

whether Thou wilt give the Fire dominion over faces fallen  
down prostrate before Thy Tremendousness.

وَعَلَى الْلُحْنِ نَطَقْتُ بِتَوْحِيدِكَ صَارِقَةً وَبِشُكْرِكَ مَادِحَةً

tongues voicing sincerely the profession of Thy

Unity and giving thanks to Thee in praise,

وَعَلَى قُلُوبٍ اعْتَرَتْ بِإِلَهِيَّتِكَ مُحَقِّقَةً

hearts acknowledging Thy Divinity through  
verification,

وَعَلَى صَمَائِرِ حَوْثٍ مِنَ الْعِلْمِ بِكَ حَتَّى ضَارَتْ خَائِعَةً

minds encompassing knowledge of Thee until they  
have become humble

وَعَلَى حَوَارِجٍ سَعَتْ إِلَى أَوطَانٍ تَعْبُدُكَ طَائِعَةً

and bodily members speeding to the places of Thy  
worship in obedience

وَأَشَارَتْ بِاسْتِغْفَارِكَ مُدْعِيَةً

and beckoning for Thy forgiveness in submission.

مَا هَكَذَا الظَّنُّ بِكَ

No such opinion is held of Thee!

وَلَا أُخْبِرُنَا بِفَضْلِكَ عَنْكَ يَا كَرِيمُ

Nor has such been reported – thanks to Thy bounty –  
concerning Thee, oh All-generous!

يَا رَبِّ وَأَنْتَ تَعْلَمُ ضَعْفِي عَنْ قَلِيلٍ مِنْ بَلَاءِ الدُّنْيَا وَعُقُوبَاتِهَا

My Lord, and Thou knowest my weakness before a little of this  
world's tribulations and punishments

وَمَا يَجْرِي فِيهَا مِنَ الْمَكَارِهِ عَلَى أَهْلِهَا

and before those ordeals which befall its inhabitants.

عَلَى أَنَّ ذَلِكَ بَلَاءٌ وَمَكْرُوهٌ قَلِيلٌ مَكْتُبٌ بِرِيقَانِهِ قَصِيرٌ مَدَنُهُ

even though it is a tribulation and ordeal  
whose stay is short, whose subsistence is but little  
and whose period is but fleeting.

فَكَيْفَ أَتَحْتَمِلُهُ لِبَلَاءِ الْآخِرَةِ وَجَلِيلِ قُوعِ الْمَكَارِهِ فِيهَا

So how can I endure the tribulation of the next world  
and the great ordeals that occur within it?

وَهُوَ بَلَاءٌ نَظُولٌ مَدَنُهُ وَبَدْوٌ مَقَامُهُ

For it is a tribulation whose period is long,  
whose station endures

وَلَا يُخَفَّفُ عَنْ أَهْلِهِ لِأَنَّهُ لَا يَكُونُ إِلَّا عَنْ غَضَبِكَ وَانْقِصَامِكَ

وَسَخَطِكَ

and whose sufferers are given no respite,  
since it only occurs as a result of Thy wrath,  
Thy vengeance and Thy anger,

وَهَذَا مَا لَا تَقْوُمُ لَهُ السَّمَوَاتُ وَالْأَرْضُ

and these cannot be withstood by the heavens and  
the earth.

بِاسْتِدِّكَ فَكَيْفَ لِي وَأَنَا عَبْدُكَ الضَّعِيفُ الْذَلِيلُ الْخَفِيرُ الْمُسْكِينُ

الْمُسْكِينُ

My Master, so what about me?! For I am Thy weak,  
lowly, base, wretched and miserable slave.

بِالْهِمِّي رَبِّي وَسَيِّدِي وَمَوْلَايَ

My God! My Lord! My Master! My Protector!

لَا إِلَهَ إِلَّا الْأُمُورُ إِلَيْكَ أَشْكُو وَلِمَا مِنْهَا آخِجٌ وَأَنْبِي

For which things would I complain to Thee  
and for which of them would I lament and weep?

لَا إِلَهَ إِلَّا الْعَذَابُ شِدَّةً أَمْ لَطَوُلُ الْبَلَاءِ وَمُدَّةً

For the pain and severity of chastisement?  
Or for the length and period of tribulation?

فَلَنْ صَبَرْتُ لِلْعُقُوبَاتِ مَعَ أَعْدَائِكَ

So if Thou takest me to the punishments with Thy  
enemies,

وَجَعْتَ بَيْنِي وَبَيْنَ أَهْلِ بَلَاءِكَ

gatherest me with the people of Thy tribulation

وَفَرَّقْتَ بَيْنِي وَبَيْنَ أَجْيَانِكَ وَأَوْلِيَاءِكَ

and separatest me from Thy friends and saints,

هَبْنِي يَا إِلَهِي سَبِّكَ وَمَوْلَايَ وَرَبِّي

then suppose, my God, my Master, my Protector and my  
Lord,

صَبَرْتُ عَلَى عَذَابِكَ فَكَيْفَ أَصْبِرُ عَلَى فِرَاقِكَ

that I am able to endure Thy chastisement.  
How can I endure separation from Thee?

وَهَبْنِي صَبَرْتُ عَلَى حَرِّ نَارِكَ فَكَيْفَ أَصْبِرُ عَنِ النَّظَرِ إِلَى كَرَامَتِكَ

And suppose that I am able to endure the heat of Thy fire.  
How can I endure not gazing upon Thy generosity?

أَمْ كَيْفَ أَتَسْكُنُ فِي النَّارِ وَرَجَائِي عَفْوُكَ

Or how can I dwell in the Fire while my hope is Thy  
pardon?

فِعِزَّتِكَ بِإِسَدِّهِ وَمَوْلَايَ أَقِيمُ صَادِقًا لَنْ تَرْكَبَنِي نَاطِقًا

So by Thy might, my Master and my Protector, I swear  
sincerely,  
if Thou leavest me with speech,

لَا تَجْعَلَنَّ إِلَيْكَ بَيْنَ أَهْلِهَا خَبِيرَ الْأَمَلِينَ

I will lament to Thee from the midst of the Fire's inhabitants with  
the lamentation of the hopeful;

وَلَا أَصْرُخَنَّ إِلَيْكَ صُرْخَ الْمُتَضَرِّعِينَ

I will cry to Thee with the cry of those crying for help;

وَلَا يَبْكُنَنَّ عَلَيْكَ بَكَاءَ الْفَائِدِينَ

I will weep to Thee with the weeping of the bereft;

وَلَا نَادِيَنَّكَ ابْنُ كُنْتَ بِأَوَّلِ الْمُؤْمِنِينَ بِأَغَايَةِ أَمَالِ الْعَارِفِينَ

And I will call to Thee, "Where art Thou, oh Sponsor of the  
believers, oh Goal of the hopes of Thy knowers,

بِأَعْيَانِ الْمُتَخَشِّبِينَ بِأَحْيَابِ قُلُوبِ الصَّادِقِينَ

oh Aid of those who seek assistance,  
oh Friend of the hearts of the sincere

وَبِإِلَهِ الْعَالَمِينَ

and oh God of all the world's inhabitants!"

أَفَرَأَيْتَ سُبْحَانَكَ يَا إِلَهِي وَنِعْمَتَكَ

Canst Thou see Thyself – Glory be to Thee my God, and Thine  
is the praise –

لَتَمَعَّ فِيهَا صَوْتُ عَبْدٍ سُلِمَ سُجُنَ فِيهَا نَحْمُ الْفِتَنِ

hearing within the Fire the voice of a slave surrendered to  
Thee, imprisoned there because of his violations,

وَذَاقَ طَعْمَ عَذَابِ الْإِثْمِ عَصِيَّتِهِ

tasting the flavor of its torment because  
of his disobedience

وَحَبَسَ بَيْنَ أَطْبَاقِهَا الْمُجْرِمَ وَجَرَمِهِ

and confined within its levels because of his sin and crime,

وَهُوَ يَضَعُ إِلَيْكَ خَبِيرَ مُؤْمِلٍ لِرَحْمَتِكَ وَيُنَادِيكَ بِلِسَانِ أَهْلِيلٍ

تَوْحِيدِكَ وَتَبَوُّسُ إِلَيْكَ بِرُؤُوسِهِ

while he laments to Thee with the lament of one hopeful  
for Thy mercy,

calls to Thee with the tongue of those who profess  
Thy Unity

and entreats Thee by Thy lordship?

يَا مُوَلَّيَ فَكَيْفَ يَبْقَى فِي الْعَذَابِ هُوَ بِرُجُومٍ مَسَلَتْ مِنْ حِلْمِكَ

My Protector, so how should he remain in the chastisement  
while he has hope for Thy previous clemency?

أَمْ كَيْفَ تُولِي النَّارَ وَهُوَ بِأَمَلٍ فَضْلَكَ وَرَحْمَتَكَ

Or how should the Fire cause him pain  
while he expects Thy bounty and mercy?

أَمْ كَيْفَ يُحْرِقُهُ لَهَبُهَا وَأَنْتَ تَسْمَعُ صَوْتَهُ وَتَرَى مَكَانَهُ

Or how should its flames burn him  
while Thou hearest his voice and seest his place?

أَمْ كَيْفَ يَتَمَلَّكُ عَلَيْهِ زَفِيرُهَا وَأَنْتَ تَعْلَمُ ضَعْفَهُ

Or how should its groaning encompass him  
while Thou knowest his weakness?

أَمْ كَيْفَ يَفْلَقُلُ بَيْنَ أَطْبَاقِهَا وَأَنْتَ تَعْلَمُ صِدْقَهُ

Or how should he be convulsed among its levels  
while Thou knowest his sincerity?

أَمْ كَيْفَ تَرْجُو زَبَانِيَّتُهَا وَهُوَ يَدْعُكَ بِأَرْبَابِهِ

Or how should its keepers torture him while he  
callest out to Thee, "Oh Lord!"?

أَمْ كَيْفَ يَرْجُو فَضْلَكَ فِي عَيْفِهِ مِنْهَا فَتَرْكُهُ فِيهَا

Or how should he have hope of Thy bounty in freeing him  
from it while Thou abandonest him within it?

هَبْهَاكَ مَا ذَلِكَ الظَّنُّ بِكَ وَلَا الْمَعْرُوفُ مِنْ فَضْلِكَ

Far be it from Thee! That is not what is expected of Thee,  
nor what is well-known of Thy bounty,

وَلَا مِثْلِيَّةٌ لِمَا عَايَلْتَ بِهِ الْمُؤَحِّدِينَ مِنْ بَرَكَ وَإِحْسَانِكَ

nor is it similar to the goodness and kindness Thou  
hast shown to those who profess Thy Unity.

فِي الْبَقِيَّةِ أَقْطَعُ لَوْلَا مَا حَكَمْتَ بِهِ مِنْ تَعْدِيْبِ طَائِفَةِ حَادِيِكَ

So I declare with certainty that were it not for what Thou hast  
decreed concerning the chastisement of Thy deniers



وَقَضَيْتَ بِهِ مِنَ الْإِخْلَادِ مُعَانِدِيكَ

and what Thou hast foreordained concerning the  
everlasting home of those who stubbornly resist,

لَجَعَلْتَ النَّارَ كُلَّهَا بَرْدًا وَسَلَامًا

Thou wouldst make the Fire, all of it, coolness and safety,

وَمَا كَانَ لِأَحَدٍ فِيهَا مَقَرًّا وَلَا مُقَامًا لِكَأَنَّكَ تَفْعَلُ تَتَأَمَّلُكَ  
أَقَمْتَ أَنْ تَمْلَأَ هَؤُلَاءِ مِنَ الْكَافِرِينَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْعِبِينَ

and no one would have a place of rest or abode within it.

But Thou – holy are Thy Names – hast sworn that Thou wilt  
fill it with the unbelievers, both jinn and men,

وَأَنْ تُخَلِّدَ فِيهَا الْمُعَانِدِينَ

and that Thou wilt place those who stubbornly resist  
therein forever.

وَأَنْتَ جَلَّ شَأْنُكَ فَلَمْ يَبْدَأْ نَا وَنَطَوَّلَتْ بِالْإِنْعَامِ مُتَكَبِّرًا

And Thou – majestic is Thy eulogy – said at the beginning  
and wert gracious through kindness as a favor,

أَفَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ

*What? Is he who has been a believer like unto him who  
has been ungodly? They are not equal. (XXXII 18)*

إِلَهِي وَبَسِيْدِي فَاسْأَلُكَ بِالْقُدْرَةِ الَّتِي مَدَدْتَهَا

My God and my Master!

So I ask Thee by the power Thou hast apportioned

وَبِالْقَضَاءِ الَّتِي حَمَمْتَهَا وَحَكَمْتَهَا وَعَلَيْتَ مِنْ عَلَيْهَا أَجْرَتَهَا

and the decision which Thou hast determined and imposed

and through which Thou hast overcome him toward whom it has been put into effect,

أَنْ تَهَبَ لِي فِي هَذِهِ اللَّيْلَةِ وَفِي هَذِهِ السَّاعَةِ كُلَّ جُرْمٍ آجَرْتَنِي

that Thou forgivest me in this night and at this hour every offence I have committed,

وَكُلَّ نَبِيٍّ دَنَبْتُهُ وَكُلَّ قَبِيحٍ أَسْرَرْتُهُ

every sin I have performed,

every ugly thing I have concealed,

وَكُلَّ جَهْلٍ عَلِمْتُهُ كَمَنْتُهُ أَوْ أَعْلَنْتُهُ أَخْفَيْتُهُ أَوْ أَظْهَرْتُهُ

every folly I have enacted

– whether I have hidden it or announced it,

whether I have concealed it or manifested it –

وَكُلَّ سَيِّئَةٍ أَمَرْتُ بِأُتْبَاهِهَا الْكِرَامُ الْكَاتِبِينَ

and every evil act which Thou hast commanded the Noble Writers to record,

الَّذِينَ وَكَّلْتَهُمْ بِحِفْظِ مَا يَكُونُ مِنِّي

those whom Thou hast appointed to watch over what appears from me

وَجَعَلْتَهُمْ شُهَدَاءَ عَلَيَّ مَعَ جَوَارِحِي

and whom Thou hast made, along with my bodily members, witness against me.

وَكُنْتَ أَنْتَ الرَّقِيبَ عَلَيَّ مِنْ وَرَائِهِمْ وَالشَّاهِدَ لِمَا خَفِيَ عَنْهُمْ

And Thou wast Thyself the Watcher (V 117)  
over me from behind them,  
and the Witness of what is hidden from them,

وَبَرَحْنِكَ أَخْبَيْتَهُ وَبِفَضْلِكَ سَتَرْتَهُ

but through Thy mercy Thou concealed it  
and through Thy bounty Thou veiled it.

وَأَنْ تُؤَفِّرَ حَظِّي مِنْ كُلِّ خَيْرٍ أَنْزَلْتَهُ أَوْ إِحْسَانٍ فَصَلَّتْهُ أَوْ بِرَحْمَتِكَ  
أَوْ رِزْقٍ بَطَّنْتَهُ أَوْ ذَنْبٍ تَغْفِرُهُ أَوْ خَطِيئَةٍ تُرَوِّدُهُ

[And I ask Thee] that Thou bestowest upon me an abundant  
share of every good Thou sendest down, kindness Thou  
conferrest, goodness Thou unfoldest,  
provision Thou spreadest out, sin Thou forgivest or  
error Thou coverest.

يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَمَالِكِي رَبِّي

My Lord! My Lord! My Lord!  
My God! My Master! My Protector! Owner of my bondage!

يَا مَنْ يَبْدُؤُنِي بِأَعْيُنِي بِضُرِّي وَمَسْكِنِي

Oh He in whose hand is my forelock!  
Oh He who knows my affliction and my misery!

يَا خَيْرَ الْيَقْفَرِ وَفَاقِي

Oh He who is aware of my poverty and indigence!

يَا رَبِّ يَا رَبِّ يَا رَبِّ

My Lord! My Lord! My Lord!

أَسْأَلُكَ بِحَقِّكَ وَقُدْرِكَ وَتَعْلَمَ صِفَاتِكَ وَأَسْمَائِكَ

I ask Thee by Thy Truth, Thy Holiness  
and the greatest of Thy Attributes and Names,

أَنْ تَجْعَلَ أَوْقَاتِي مِنَ اللَّيْلِ وَالنَّهَارِ بِذِكْرِكَ مَعْمُورَةً

that Thou makest my times in the night and the day  
inhabited by Thy remembrance

وَيَجْعَلَ مِنْكَ مَوْصُولَةً وَأَعْمَالِي عِنْدَكَ مَقْبُولَةً

and joined to Thy service  
and my works acceptable to Thee,

حَتَّى تَكُونَ أَعْمَالِي أَوْزَادِي كُلُّهَا وَنِدَاءً وَاحِدًا

so that my works and my litanies may all be a single litany

وَخَالِي فِي خِدْمَتِكَ سَرْمَدًا

and my occupation with Thy service everlasting.

يَا سَيِّدُ يَا مَنْ عَلَيْهِ مُعَوَّلِي يَا مَنْ إِلَهُي شَكُونُ أَحْوَالِي

My Master! Oh He upon whom I depend!  
Oh He to whom I complain about my states!

يَا رَبِّ يَا رَبِّ يَا رَبِّ قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي

My Lord! My Lord! My Lord!

Strengthen my bodily members in Thy service,

وَأَشْدُدْ عَلَى الْعِزِّ بِهَيْبَةِ جَوَانِحِي

fortify my ribs in determination

وَهَبْ لِي الْجِدَّةَ فِي خَشْيَتِكَ

and bestow upon me earnestness in my fear of Thee

وَالِدَّامَ فِي الْأَنْصَالِ بِخِدْمَتِكَ

and continuity in my being joined to Thy service,

حَتَّى أَسْرَعَ إِلَيْكَ فِي مَبَادِينِ الشَّائِفِينَ

so that I may move easily toward Thee in the battlefields  
of the foremost,

وَأُسْرِعَ إِلَيْكَ فِي الْمَبَادِينِ وَأَسْتَأْنِ إِلَى قُرْبِكَ فِي الْمُنَافِينَ

hurry to Thee among the prominent,  
desire fervently Thy proximity among the fervently  
desirous,

وَأَذْنُو مِنْكَ دُنُوَ الْخُلَصِينَ وَأَخَافُكَ مَخَافَةَ الْمُؤَقِنِينَ

move near to Thee with the nearness of the sincere,  
fear Thee with the fear of those who have certitude

وَأَجْتَمِعْ فِي جِوَارِكَ مَعَ الْمُؤْمِنِينَ

and gather with the believers in Thy vicinity.

اللَّهُمَّ وَمَنْ أَرَادَنِي بِسُوءٍ فَارِذْهُ وَمَنْ كَادَنِي فَكَدْهُ

Oh God, whoever desires evil for me – desire [it] for him!

And whoever deceives me – deceive him!

وَجْعَلْنِي مِنْ أَحْسَنِ عِبِيدِكَ نَصِيبًا عِنْدَكَ

And make me one of the most excellent of Thy slaves in portion  
from Thee.

وَأَقْرَبَهُمْ مِّنْزِلَةً مِّنْكَ وَأَخْصَهُمْ زُلْفَةً لَّدُنْكَ

the nearest of them in station to Thee  
and the most elect of them in proximity to Thee.

فَإِنَّهُ لَا يَنَالُ ذَلِكَ إِلَّا بِفَضْلِكَ وَجُدْ لِي بِجُودِكَ

For that cannot be attained except by Thy bounty.  
Grant generously to me through Thy munificence,

وَأَعْطِفْ عَلَيَّ بِجَمْدِكَ وَاحْفَظْنِي بِرَحْمَتِكَ

incline toward me with Thy splendor  
and protect me with Thy mercy!

وَأَجْعَلْ لِّسَانِي بِذِكْرِكَ هَيَّجًا وَقَلْبِي بِحُبِّكَ مُسْتَمًّا

Make my tongue remember Thee without ceasing  
and my heart enthralled by Thy love!

وَمَنْ عَلَيَّ بِحُسْنِ الْجَابِنِكَ وَأَفْلِئَنِي عَثْرَتِي وَأَغْفِرْ زَلَّتِي

Be gracious to me by answering me favorably,  
nullify my slips and forgive my lapses!

فَإِنَّكَ قَضَيْتَ عَلَى عِبَادِكَ عِبَادَتَكَ وَأَمَرْتَهُمْ بِدُعَائِكَ  
وَضَعَيْتَ لَهُمُ الْجَابِبَةَ

For Thou hast decreed Thy worship for Thy servants,  
commanded them to supplicate Thee  
and assured them that they would be answered.

فَإِلَيْكَ يَا رَبِّ نَصَبْتُ وَجْهِي

So toward Thee, my Lord, I have turned my face;

وَإِلَيْكَ يَا رَبِّ مَدَدْتُ يَدِي، فَبِعِزَّتِكَ اجْجِبْ دُعَائِي

and toward Thee, my Lord, I have extended my hand.  
So by Thy might, comply with my supplication

وَبَلِّغْنِي مُنَايَ وَلَا تَقْطَعْ مِنْ فَضْلِكَ رَجَائِي

and make me attain my desires!  
Do not, if it pleases Thee, sever my hopes,

وَأَفِيقْ تَرَايِيحِنَ وَالْأَيْنِ مِنْ عَدَائِي

and spare me the evil of my enemies from among the  
jinn and men!

بِاسْرِهِ الرِّضَا غَفِرَ لِمَنْ لَا يَمْلِكُ إِلَّا الدُّعَاءُ

Oh He whose pleasure is quickly achieved!  
Forgive him who owns nothing but supplication,

فَإِنَّكَ فَعَّالٌ لِمَا تَشَاءُ بِأَمْرِ اسْمِهِ دَوَاءٌ وَذِكْرُهُ شِفَاءٌ

for Thou dost what Thou wilt  
Oh He whose Name is a remedy,  
whose remembrance is a cure

وَطَاعَتُهُ غِنَى زَحْمٍ مَنْ دَارَ مَالِهِ الرَّجَاءُ

and whose obedience is wealth!  
Have mercy upon him whose capital is hope

وَسِلَاحُهُ الْبُكَاءُ بِأَسَافِغِ النِّعَمِ يَا دَافِعِ النِّقَمِ

and whose weapon is tears!  
Oh Ample in blessings!  
Oh Repeller of adversities!

بَانُورِ الْمُنُوحِينَ فِي الظُّلَمِ يَا عَلِيَّ لَا بُعْدَ لَكَ

Oh Light of those who are lonely in the darkness!  
Oh Knower who was never taught!

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ

Bless Muhammad and Muhammad's household  
and do with me what is worthy of Thee!

وَصَلِّ عَلَى رَسُولِهِ وَالْأَئِمَّةِ الْمُبَارِكِينَ مِنْ آلِهِ وَسَلِّمْ تَسْلِيمًا

And God bless His messenger and the holy Imams of his  
household  
and give them abundant peace!





# Du‘ā As-Sabah

## The Supplication for the Morning

The author says: ‘Allāmah Majlisī has mentioned this supplication with commentary in the book of supplications and in the book of the ritual prayer of *Biḥār al-anwār*. He says, “This is a famous supplication, but I have not found it in the authoritative works, except in the *Miṣbāḥ* of Sayyid ibn Bāqī.” He also says, “It is well-known that this supplication should be recited after the mandatory ritual prayer of the morning. But Sayyid ibn Bāqī relates that it is recited after the *nāfilah* of the morning. *Either of these instructions may be followed.*”’

### **Publishers note**

The numbers refer to lines of Arabic text corresponding to lines of the English translation on the facing page, and do not form a part of the Supplication.



عن مولانا أمير المؤمنين عليه السلام

دَعَاءُ الصَّبَاحِ

AṢ-ṢABĀḤ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, the All-merciful, the All-compassionate

اللَّهُمَّ بِأَمْرِ دَلَّعَ لِسَانَ الصَّبَاحِ يُنْطَوِّجُ بَجْدِهِ

Oh God, Oh He who extended the morning's tongue in the speech of  
its dawning,

وَسَرَّحَ قِطَعَ اللَّيْلِ الْمُظْلِمِ تَعَابِهَ تَلْجِيهِ

dispatched the fragments of the dark night into the gloom  
of its stammering,

وَأَثَقَ صُنْعَ الْفَلَكَ لِلدَّاءِ فِي مَقَادِيرِ تَبَرُّجِهِ

made firm the structure of the turning spheres in the  
measures of its display

وَسَفَعَ ضَبَاءَ الشَّمْسِ نَوْرًا جَاجِجِهِ

and beamed forth the brightness of the sun through the  
light of its blazing!

بِأَمْنٍ دَلَّ عَلَى ذَاتِهِ بِذَاتِهِ وَنَزَّاهَ عَنْ مُجَانَسَةِ مَخْلُوقَاتِهِ

Oh He who demonstrates His Essence by His Essence,  
transcends congenity with His creatures

وَجَلَّ عَنْ مَلَامَتِهِ كَيْفِيَّتَاتِهِ

and is exalted beyond conformity with His qualities!

بِأَمْنٍ قَرَبٍ مِنْ خَطَرَاتِ الظُّنُونِ وَبَعْدٍ عَنْ لَحْظَاتِ الْعُيُونِ

Oh He who is near to the passing thoughts of opinions,  
far from the regards of eyes

وَعَلِمَ بِمَا كَانَ قَبْلَ أَنْ يَكُونَ

and knows what will be before it comes to be!

بِأَمْنٍ أَوْقَدَنِي فِي مَهَايَا مَنِيهِ وَأَمَانِهِ

Oh He who has put me at ease in the cradle of His security and  
sanctuary,

وَأَنْقَضَنِي إِلَى مَا مَتَّحَنِي بِهِ مِنْ مَنَنِهِ وَإِحْسَانِهِ

and awakened me to the favors and kindness that He has  
bestowed upon me

وَكَفَّ أَكْثَ التَّوَعُّبِ بِيَدِهِ وَسُلْطَانِهِ

and held back from me the claws of evil with His hand and  
His force!

صَلِّ اللَّهُمَّ عَلَى الدَّلِيلِ الْإِلَهِيِّ فِي اللَّيْلِ الْأَبْلَسِ

Bless, oh God, the guide to Thee in the darkest night,

وَالْمَالِكِ مِنْ أَسْبَابِكَ بِجَبَلِ الشَّرَفِ الْأَطْوَلِ

him who, of Thy ropes, clings to the cord of the longest nobility,

وَالنَّاصِعِ حَسْبِهِ ذُرْوَةُ الْكَامِلِ لَا تَعْبَلُ

him whose glory is evident at the summit of stout shoulders

وَالثَّابِتِ الْقَدِيمِ عَلَى زَحَالِيفِهَا فِي الرَّمَنِ الْأَوَّلِ

and whose feet were entrenched in spite of slippery places in ancient time;

وَعَلَى إِلَهِ الْأَخْبَارِ الْمُصْطَفَيْنِ الْأَبْرَارِ

and [bless] his household, the good, the chosen, the pious.

وَأَفْتَحِ اللَّهُمَّ لَنَا مَصَارِيحَ الصَّبَاحِ مِفْتَاحِ الرَّحْمَةِ وَالْفَلَاحِ

And open for us, oh God, the leaves of morning's door with the keys of mercy and prosperity!

وَالْبِسْنِي اللَّهُمَّ مِنْ أَفْضَلِ خَلْقِ الْهِدَايَةِ وَالصَّلَاحِ

Clothe me, oh God, with the most excellent robes of guidance and righteousness!

وَأَغْرِسِ اللَّهُمَّ بِعِظَمِكَ فِي شَرِبِ جَنَانِي بِتَابِعِ الْخُسُوعِ

Plant, oh God, through Thy tremendousness, the springs of humility in the watering place of my heart!

وَاَجْرِ اللّٰهِ لَهَيْبَتِكَ مِنْ اَمَانَةٍ وَفَرَاتٍ لِّلْمُوعِ

Cause to flow, oh God, because of Thy awesomeness,  
tears of moaning from the corners of my  
eyes!

وَاَذْبِ اللّٰهُمَّ رَفَى الْخُرْفِ مِنْ بَيِّزَةِ الْفُؤُوعِ

And chastise, oh God, the recklessness of my clumsiness  
with the reins of contentment!

اَللّٰهُ اِنْ لَمْ يَنْبَغِدْنِيْ رَحْمَةُكَ مِنْكَ بِحُسْنِ التَّوْفِيقِ

My God, if mercy from Thee does not begin with fair success  
for me,

فَمَنْ اِلَّا اِلَيْكَ بِرِ الْبَيْتِ فِي وَاَضِحِ الطَّرِيقِ

then who can take me to Thee upon the evident  
path?

وَإِنْ اَسْلَمْتَنِيْ اَنَا اِلَيْكَ لِفَائِدِ الْاَمَلِ وَالْمُنَى

If Thy deliberateness should turn me over to the guide of  
hope and wishes,

فَمَنْ اَنْفِصِلْ عَشْرًا لِيْ مِنْ كِبَوَاذِ الْهَوَى

then who will annul my slips from the stumbles of  
caprice?

وَاِنْ خَذَلَنِيْ نَصْرُكَ عِنْدَ مُحَارَبَةِ النَّفْسِ وَالشَّيْطَانِ

If Thy help should forsake me in the battle with the soul  
and Satan,

فَقَدْ وَكَلَنِي خِذْلًا لَّأَنَّكَ إِلَى جَبْتِ الْقَبْرِ وَالْحَرَمَانِ

then Thy forsaking will have entrusted me to where  
there is hardship and deprivation.

إِلَهِي إِنِّي مَا أَتَيْتُكَ إِلَّا مِنْ جَبْتِ الْأُمَالِ

My God, dost Thou see that I have only come to Thee from the  
direction of hopes

أَمْ عَلَّقْتُ بِأَطْرَافِ جِبَالِكَ الْآحِينَ بَاعِدَ ثَنِي ذُنُوبِي عَنْ دَارِ

الْوَصَالِ

or clung to the ends of Thy cords when my sins have  
driven me from the house of union?

فَيْسُ الْمَطْبَةِ الَّتِي امْتَطَتْ نَفْسِي مِنْ هَوَاهَا

So what an evil mount upon which my soul has mounted – its  
caprice!

فَوَاهَا لَهَا مَا سَوَّلَتْ لَهَا ظَنُوهَا وَمُنَاهَا

Woe upon it for being seduced by its own opinions and  
wishes!

وَنَبَأَهَا الْجُرْأَتُهَا عَلَى بَيْدِهَا وَمَوْلَاهَا

And destruction be upon it for its audacity toward its  
Master and Protector!

إِلَهِي قَرَعْتُ بَابَ رَحْمَتِكَ بِسِدِّ رَجَائِي

My God, I have knocked upon the door of Thy mercy with the  
hand of my hope,

وَهَرَبْتُ إِلَيْكَ لِاجْتِنَاءٍ مِنْ فَرْطِ أَهْوَائِي

and fled to Thee seeking refuge from my excessive  
caprice

وَعَلَقْتُ بِأَطْرَافِ جِبَالِكَ أَنَامِلَ وَلَايِي

and fixed the fingers of my love to the ends of Thy  
cords.

فَاَصْفَحْ اللَّهُمَّ عَمَّا كُنْتُ أَجْرِمُهُ مِنْ زَلَلٍ وَخَطَايِي

So pardon, oh God, the slips and errors I have committed

وَأَقِلْنِي مِنْ صَرَعَةِ رِدَائِي

and release me from the foot-tangling of my robe.

فَإِنَّكَ سَيِّدِي وَمَوْلَايَ وَمُعْتَمِدِي وَرَجَائِي

For Thou art my Master, my Protector, my Support and  
my Hope

وَأَنْتَ غَايَةُ مَطْلُوبِي وَمُنَايَ فِي مُنْقَلَبِي وَمَثْوَايَ

and Thou art the object of my search and my desire  
in my ultimate end and stable abode.

أَلْهِ كَيْفَ تَطْرُدُنِيكَ يَا إِلَهًا إِلَيْكَ مِنَ الذُّنُوبِ هَارِبًا

My God, how couldst Thou drive away a poor beggar  
who seeks refuge in Thee from sins, fleeing?

أَمْ كَيْفَ تُخَيِّبُ مُسْتَرْشِدًا قَصْدًا إِلَى جَنَابِكَ سَاعِدًا

Or how couldst Thou disappoint one seeking guidance  
who repairs to Thy threshold, running?



أَمْ كَيْفَ تَرُدُّ ظَنَانٍ وَّزَدَ إِلَىٰ حِيَاضِكَ شَارِبًا

Or how couldst Thou reject a thirsty man  
who comes to Thy pools to drink?

كَلَّا وَحِيَاضُكَ مُرَّعَةٌ فِي ضَنْكِ الْمَوَلِ

Never! For Thy pools are full in the hardship of drought,

وَبَابُكَ مَفْنُوحٌ لِلطَّلَبِ وَالْوُغُولِ

Thy door is open for seeking and penetration

وَأَنْتَ غَايَةُ الْمُسْئَلِ<sup>الْمُسْئَلِ</sup> فِي نَهَائِهِ الْمَأْمُولِ

and Thou art the goal of requests  
and the object of hopes.

إِلَهِي هَذِهِ أَرْمَةٌ نَفَعْتُ عَقْلُهَا بِعِقَالِ سَبَبِكَ

My God, these are the reins of my soul –

I have bound them with the ties of Thy will.

وَهَذِهِ أَعْبَاءُ دُنُوبِي بَدَّلَتْهَا بِعَفْوِكَ وَرَحْمَتِكَ

These are the burdens of my sins –

I have averted them with Thy pardon and mercy.

وَهَذِهِ أَمْوَائِي الْمُضِلَّةُ وَكَلَّمْتُهَا إِلَىٰ جَنَابِ لُطْفِكَ وَرَأْفَتِكَ

And these are my caprices that lead astray –

I have entrusted them to the threshold of Thy  
gentleness and kindliness.

فَجْعَلِ اللَّهُمَّ صَبَاحِي هَذَا أَنَا زِلْ لَاعَلَىٰ وَضِيَاءِ الْهُدَىٰ

So make this morning of mine, oh God, descend upon me with  
the radiance of guidance,

وَالْإِسْلَامَ فِي الدِّينِ وَالْأَنْبِيَاءِ وَمَا فِي جُنَّةٍ مِنْ كِبَالِ الْعَدُوِّ

and with safety in religion and this world!  
And [make] my evening a shield against the deception of  
enemies

وَوَيْفَاءَةً مِنْ مُرْدِيَاتِ الْهُوَى

and a protection against the destructive blows of  
caprice!

إِنَّكَ قَادِرٌ عَلَى مَا تَشَاءُ

Verily Thou art able over what Thou wilt!

تُوْفِّي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِنْ تَشَاءُ

Thou givest the kingdom to whom Thou wilt,  
and Thou seizest the kingdom from whom Thou wilt;

وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ

Thou exaltest whom Thou wilt,  
and Thou abasest whom Thou wilt;

بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

in Thy hand is the good;  
Thou art powerful over all things.

تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ

Thou makest the night to enter into the day,  
and Thou makest the day to enter into the night;

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ

Thou bringest forth the living from the dead,  
and Thou bringest forth the dead from the living;

وَرَزَقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

*and Thou providest whomsoever Thou wilt without reckoning. (III 26-7)*

لَا إِلَهَ إِلَّا أَنْتَ بِنِعْمَتِكَ اللَّهُمَّ وَبِحَمْدِكَ

There is no god but Thou!

Glory be to Thee, oh God, and Thine is the praise!

مَنْ ذَا يَعْرِفُ قُدْرَكَ فَلَا يَخَافُكَ

Who knows Thy measure without fearing Thee?

وَمَنْ ذَا يَعْلَمُ مَا أَنْتَ فَلَا يَهَابُكَ أَلْفَتْ بِقُدْرَتِكَ الْفَرْقَ

Who knows what Thou art without awe of Thee?  
Through Thy power Thou hast joined disparate things,

وَقَلَفْتَ بِلُطْفِكَ الْقَلْبَ

through Thy gentleness Thou hast cleaved apart the  
daybreak

وَأَنْزَلْتَ بِكَرَمِكَ دَهَابَ حَى النُّعَى

and through Thy generosity Thou hast illumined the dark  
shrouds of night.

وَأَنْفَرْتَ الْمِيَاءَ مِنَ الصُّمِّ الصَّابِحِ عَذْبًا وَأُجَا جَا

Thou hast made waters, sweet and salt, flow forth from hard  
shining stones,

وَأَنْزَلْتَ مِنَ الْمُغْضِرَاتِ مَاءً مُتَجَا جَا

*sent down out of rain-clouds water cascading*

(LXXVIII 14)

وَجَعَلْنَا لَتَمْسُرَ وَالْقَمَرَ لِلْبَرِّيَّةِ سِرَاجًا وَهَّاجًا

and appointed the sun and moon a blazing lamp for the  
creatures,

مِنْ غَيْرِ أَنْ تَمَارِسَ فِيهَا ابْتِدَاءَ بَدَلُوعًا وَلَا إِعْلَاجًا

without experiencing in that which Thou originated either  
weariness or effort.

فَبِأَمْنٍ تَوَحَّدَ بِالْعِزِّ وَالْبَقَاءِ وَفَهَرَّ عِبَادُهُ بِالْمَوْتِ وَالْفَنَاءِ

So, oh He who is alone in might and subsistence  
and dominates His slaves with death and annihilation,

صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ الْأَنْبِيَاءِ  
وَأَسْمَعْ نِدَائِي وَاسْتَجِبْ دُعَائِي

Bless Muhammad and his household, the godfearing,  
hear my call,  
answer my supplication

وَحَقِّقْ بِفَضْلِكَ أَمَلِي وَرَجَائِي

and actualize through Thy bounty my hope and desire.

بِأَخْبَرِ مَنْ دُعِيَ لِكُفِّ الصَّوْرِ

Oh best of those who is called to remove affliction

وَالْمَأْمُولِ لِكُلِّ عُسرٍ وَبُسرٍ أَنْزَلْتَ حَاجَتِي

and object of hope in every difficulty and ease!  
I have stated my need,

فَلَا تَرُدَّنِي مِنْ بَيْنِي وَمَوْلَاهِ بِكَ خَائِبًا

so do not reject me, oh my master,  
despairing of Thy exalted gifts.

يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Oh All-generous! Oh All-generous! Oh All-generous!  
By Thy mercy, oh Most Merciful of the merciful!

وَصَلَّى اللَّهُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ

And God bless the best of His creatures, Muhammad, and  
all his household!

ثُمَّ اسْجُدْ وَقُلْ  
إِلَهِي قَلْبِي مَحْجُوبٌ

*Then he should prostrate himself and say:*

My God,

my heart is veiled,

وَنَفْسِي مَعْجُوبٌ

my soul deficient,

وَعَقْلِي مَغْلُوبٌ

my intelligence defeated,

وَهَوَائِي غَالِبٌ

my caprice triumphant,

وَطَاعَتِي قَلِيلٌ

my obedience little,

وَمَعْصِيَتِي كَثِيرٌ

my disobedience much

وَلِسَانِي مُقَرَّرٌ بِالذُّنُوبِ

and my tongue acknowledges sins.

فَكَيْفَ حِيلَتِي يَا شَارَ الْعُيُوبِ

So what am I to do? Oh He who covers defects!

وَيَا عَلَّامَ الْغُيُوبِ

Oh He who knows the unseen things!

وَيَا كَاثِفَ الْكَرُوبِ

Oh He who removes troubles!

اغْفِرْ ذُنُوبِي كُلَّهَا

Forgive my sins, all of them,

بِحُزْمَةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

by the sacredness of Muhammad

and the household of Muhammad!

يَا غَفَّارُ يَا غَفَّارُ يَا غَفَّارُ

Oh All-forgiver! Oh All-forgiver! Oh All-forgiver!

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

By Thy mercy, oh Most Merciful of the merciful!

# Du‘ā Al-Mashlūl

## The Supplication of the Lame Man

This supplication, named the “Supplication of the Youth Stricken for his Sin”, is quoted from the works of Kaf‘amī and from *Muhaj ad-da ‘awāt* [by Sayyid ibn Tāwūs]. It is a supplication taught by Amīr al-Mu‘minīn ‘Alī to a youth who had become lame because of the sins and injustice he had inflicted upon his father. He recited the prayer and saw the Holy Prophet – God bless him and his household – in a dream. The Prophet rubbed his body with his hands and said, “Safeguard God’s greatest Name, for your work will turn out well.” He then awoke and he was healed.

### Publishers note

The numbers refer to lines of Arabic text corresponding to lines of the English translation on the facing page, and do not form a part of the Supplication.





عن مولانا مير المؤمن عليهما السلام

دُعَاءُ الْمَشْلُوكِ

AL-MASHLŪL

The Supplication of the Lame Man

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the Name of God, the All-merciful, the All-compassionate."

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ يَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ

Oh God, verily I ask Thee by Thy Name,

"In the Name of God, the All-merciful, the All-compassionate."

بِأَدَبِ الْجَلَالِ وَالْأَكْرَامِ

Oh Possessor of majesty and splendor!

لَا حَيُّ إِلَّا قَبُومُ بَاحِي

Oh Living! Oh Self-subsistent! Oh Living!

لَا إِلَهَ إِلَّا أَنْتَ

There is no god but Thou!

بَاهُو بَا مَنْ لَا يَعْلَمُ مَا هُوَ وَلَا كَيْفَ هُوَ وَلَا إِنْ هُوَ وَلَا حَيْثُ هُوَ لَا هُوَ

Oh He!

Oh He whom none knows what He is,  
nor how He is,  
nor where He is,  
nor in what respect He is  
but He!

يَا ذَا الْمُلْكِ الْمَلِكُوتِ يَا ذَا الْعِزَّةِ وَالْجَبَرُوتِ

Oh Possessor of the dominion and the kingdom!

Oh Possessor of might and invincibility!

بِأَمْلِكُ يَا قُدُّوسُ بِإِسْلَامُ بِأُمُومُنُ بِأَمِهْمِنُ بِأَعَزُّ بِأَجْبَارُ بِأَمَلِكُ

مَنَّكَ

Oh King! Oh All-holy! Oh All-peacable! Oh All-faithful!

Oh All-preserver! Oh All-mighty!

Oh All-compeller! Oh All-sublime!

بِأَخْلَقُ بِأَبَارِئُ بِأَمْصُورُ بِأَمْفِيدُ بِأَمْدَرُ بِأَشَدُّ

Oh Creator! Oh Maker! Oh Shaper!

Oh Benefiter! Oh Director! Oh Severe!

بِأَمْبَدِي بِأَمْعِدُ بِأَمْسِدُ بِأَوْدُدُ بِأَخْجُودُ بِأَمْعُودُ

Oh Originator! Oh Returner! Oh Destroyer!

Oh All-loving! Oh All-praiseworthy! Oh All-worshipful!

بِأَبْعِدُ بِأَقْرَبُ بِأَجْجِبُ بِأَرْفِيبُ بِأَحْسِبُ بِأَرْفِيعُ

Oh Far! Oh Near! Oh Responder! Oh Watcher!

Oh Reckoner! Oh Innovator! Oh Exalter!

بَاَسْمِغُ بَاَسْمِغُ بَاَعْلِمُ بَاَحْلِمُ بَاَكْرِمُ بَاَحْكِمُ بَاَفْدِرُ

Oh Inaccessible! Oh All-hearing!

Oh All-knowing! Oh All-clement! Oh All-generous! Oh All-wise! Oh Eternal!

بَاَعْلَىٰ بَاَعِظُمُ بَاَحْتَانُ بَاَمْتَانُ بَاَدْتَانُ بَاَمْتَعَانُ

Oh All-high! Oh All-tremendous!

Oh All-commiserating! Oh All-gracious! Oh Condemner! Oh Recourse!

بَاَجَلِيلُ بَاَجَمِيلُ بَاَوَكِيلُ بَاَكْفِيلُ بَاَمُفِيلُ بَاَمْتِيلُ بَاَدَلِيلُ

Oh All-majestic! Oh All-beautiful!

Oh Guardian! Oh Surety!

Oh Annuler! Oh Obtainer!

Oh All-noble! Oh Leader!

بَاهَادِي بَادِي بَاَأَوَّلُ بَاَاخِرُ بَاَظَاهِرُ بَاِبَاطِنُ

Oh Guide! Oh All-apparent!

Oh First! Oh Last! Oh Outward! Oh Inward!

بَاَقَامُ بَاَدَامُ بَاَعَالِمُ بَاَحَاكُمُ بَاَقَاضِي بَاَعَادِلُ بَاَفَاصِلُ بَاَوَاصِلُ

Oh All-steadfast! Oh Everlasting!

Oh Knower! Oh Decider!

Oh Judge! Oh Just!

Oh Separator! Oh Joiner!

بَاَظَاهِرُ بَاَمَطْهَرُ بَاَقَادِرُ بَاَمُقَدِّرُ بَاَكَبِيرُ بَاَمُتَكَبِّرُ

Oh Pure! Oh Purifier!

Oh All-powerful! Oh All-able!

Oh All-great! Oh All-sublime!

بَاوَّاحِدُ بَا أَحَدُ بَا صَمَدُ بَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Oh One! Oh Unique! Oh Everlasting Refuge!  
Oh He who *begets not and was not begotten,*  
*and equal to whom is none* (CXII 3-4),

وَلَمْ يَكُنْ لَهُ صَاحِبَةٌ وَلَا كَانَ مَعَهُ وَزِيرٌ

*and who has no consort* (VI 101).  
With Him is no vizier,

وَلَا اتَّخَذَ مَعَهُ مُشِيرًا

nor has He taken any adviser,

وَلَا اخْتِاجُ إِلَّا ظَهِيرٌ وَلَا كَانَ مَعَهُ مِنْ إِلَهٍ غَيْرُهُ

nor needs He any assistant,  
nor with Him is any god but He –

لَا إِلَهَ إِلَّا أَنْتَ تَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا

there is no god but Thou,  
so exalted art Thou above what the evildoers say, a great  
exaltation!

بَاعِلَى بِأَشَاحِجُ بِأَبَازِخُ بِأَفْتَاحُ بِأَنْفَاحُ بِأَمْرُنَاحُ بِأَمْفَرِجُ بِأَنَاصِرُ

Oh All-high!  
Oh All-lofty! Oh All-towering!  
Oh All-opener! Oh All-diffuser! Oh All-restful!  
Oh Bestower of relief! Oh Helper!

بَا مُنْصِرٍ بِأَنْدَرِكُ بِأَمْهَلِكُ بِأَمْنَقِمُ

Oh Victorious!  
Oh Comprehender! Oh Destroyer!  
Oh Avenger!

بَابَاعِثْ بِأَوَارِثُ بِاطَالِبُ بِأَغَالِبُ بِأَمَنْ لَا يَفْوتُهُ هَارِبُ

Oh Upraiser! Oh Inheritor!

Oh Seeker! Oh Vanquisher!

Oh He from whom no fugitive can escape!

بِأَتَوَابُ بِأَأْوَابُ بِأَوْتَابُ بِأَمْسِيبُ لَا تَنْبَابُ بِأَمُفْجِ الْأَبْوَابُ

Oh All-relentng! Oh All-forbearing! Oh All-bestower!

Oh Originator of all means!

Oh Opener of all doors!

بِأَمَنْ حَبِثُ مَا دُعِيَ أَجَابُ

Oh He who answers wherever He is called upon!

بِأَطْهُورُ بِأَشْكُورُ بِأَعْفُورُ بِأَعْفُورُ بِأَنُورُ التَّوْرُ بِأَمَدِّرُ الْأُمُورُ

Oh All-pure! Oh All-thankful!

Oh Exempter! Oh Forgiver!

Oh Light of light! Oh Director of all affairs!

بِالَطِيفُ بِالْخَبِيرُ بِالْخَبِيرُ بِالْمُنِيرُ بِالنَّصِيرُ بِالنَّظِيرُ بِالْكَبِيرُ

Oh All-subtle! Oh All-aware!

Oh Protector! Oh Illuminator!

Oh All-seeing! Oh All-aiding! Oh All-great!

بِأَوْتَرُ بِأَقَرُّ بِأَبَدُ بِأَسْتَدُ بِأَصَمَدُ بِأَكَا فِي بِأَشَافُ بِأَوَافُ

بِأَمْعَافُ

Oh Alone! Oh Solitary!

Oh Eternity without end! Oh Support! Oh Everlasting Refuge!

Oh All-sufficient! Oh All-healing! Oh All-fulfilling! Oh All-relieving!

يَا حَسْبُكَ يَا حَسْبُكَ يَا مُنْعِمُ يَا مُفْضِلُ يَا مُتَكَرِّمُ يَا مُنْفَرِدُ

Oh All-kindly! Oh All-gracious!  
Oh All-benevolent! Oh All-bountiful!  
Oh All-benificent! Oh All-solitary!

يَا مَنْ عَلَا فَفَهَرَ يَا مَنْ مَلَكَ فَفَدَرَ يَا مَنْ بَطَنَ فَخَجَرَ

Oh He who is exalted and dominates!  
Oh He who is master and exercises power!  
Oh He who is inward and aware!

يَا مَنْ عُبِدَ فَشَكَرَ يَا مَنْ عُصِيَ فَخَفَرَ يَا مَنْ لَا يُحَوِّيهُ الْفِكْرُ

Oh He who is worshipped and thankful!  
Oh He who is disobeyed and forgives!  
Oh He who is not encompassed by thoughts,

وَلَا يُدْرِكُهُ بَصَرٌ وَلَا يَخْفَى عَلَيْهِ أَثَرٌ يَا زَانِ الْبَشِيرِ

nor perceived by vision  
and from whom no trace remains hidden!  
Oh Provider of mankind!

يَا مُقَدِّرَ كُلِّ قَدَرٍ يَا عَالِي الْمَكَانِ يَا شَدِيدَ الْأَرْكَانِ

Oh Determiner of every lot!  
Oh Lofty of place! Oh Firm in supports!

يَا مُبَدِّلَ الزَّمَانِ يَا قَابِلَ الْقُرْبَانِ يَا ذَا الْمَنِّ وَالْأَحْصَانِ

Oh Transformer of Time! Oh Acceptor of sacrifices!  
Oh Possessor of graciousness and benevolence!

يَا ذَا الْعِزِّ وَالسُّلْطَانِ يَا رَحِيمُ يَا رَحْمَنُ

Oh Possessor of might and force!  
Oh All-compassionate! Oh All-merciful!

بِأَمْنٍ هُوَ كُلُّ يَوْمٍ فِي شَأْنٍ

Oh He who is every day upon some labor (LV 29)!

بِأَمْنٍ لَا يَتَغَلَّه شَأْنٌ عَنْ شَأْنٍ بِأَعْظَمِ الشَّأْنِ

Oh He who is not distracted from one labor by another!

Oh Tremendous in rank!

بِأَمْنٍ هُوَ بِكُلِّ مَكَانٍ بِأَسَامِعِ الْأَصْوَاتِ

Oh He who is in every place! Oh He who hears all sounds!

بِأَجْمَبِ الدَّعَوَاتِ بِأَمْنٍ تَطْلُبَاتِ بِأَفَاضِ الْحَاجَاتِ

Oh He who answers all supplications!

Oh He who fulfills all entreaties! Oh He who provides all needs!

بِأَمْزِلِ الْبَرَكَاتِ بِأَرْحَمِ الْعَبَرَاتِ

Oh He who sends down blessings! Oh He who has mercy upon tears!

بِأُمْفِيلِ الْعَثَرَاتِ بِكَاشِفِ الْكُرْبَاتِ بِأَوْلِيِ الْحَسَنَاتِ

Oh He who annuls slips! Oh He who removes troubles!

Oh He who sponsors good things!

بِأَرْافِعِ الدَّرَجَاتِ بِأَمْوِيِ التُّوَلَاتِ بِأَجْمِيِ الْأَمْوَاتِ

Oh He who exalts in rank! Oh He who bestows requests!

Oh He who gives life to the dead!

بِأَجَامِعِ الشَّيْءَاتِ بِأَمْطَلِعَا عَلَى النِّيَّاتِ

Oh He who gathers all scattered things!

Oh He who is aware of all intentions!

يَا رَادَّ مَا فَدَتْ بَا مَن لَّا تَنْبِيْهِ عَلَيْهِ الْأَصْوَاتُ

Oh He who brings back what has passed away!

Oh He for whom sounds are never indistinct!

بَا مَن لَّا تُضْجِرُهُ الْمَسْأَلَاتُ وَلَا تَغْشَاهُ الظُّلُمَاتُ يَا نُورَ الْأَرْضِ  
وَالسَّمَوَاتِ

Oh He who never becomes annoyed at requests

nor covered by shadows!

Oh Light of the earth and the heavens!

بَا سَائِغِ النِّعَمِ يَا ذَا نِعَمِ النِّفَمِ يَا بَارِيَّ النَّفَمِ

Oh Ample in blessings!

Oh Repeller of adversities!

Oh Maker of the breaths of life!

بَا جَامِعِ الْأُمَمِ يَا شَا فِي التَّفَمِ يَا خَالِقَ التَّوَرِ وَالظُّلَمِ

Oh He who gathers together the nations!

Oh Healer of illnesses!

Oh Creator of light and darkness!

يَا ذَا الْجُودِ وَالْكَرَمِ يَا مَن لَّا يَطَا عَرْشُهُ قَدَمٌ

Oh Possessor of munificence and generosity!

Oh He upon whose Throne no foot treads!

يَا أَجْوَدَ الْأَجْوَدِينَ يَا أَكْرَمَ الْأَكْرَمِينَ يَا أَسْمَعَ السَّامِعِينَ

Oh Most Munificent of the most munificent!

Oh Most Generous of the most generous!

Oh Most Hearing of the hearers!



يَا أَبْصَرَ النَّاطِرِينَ يَا جَارَ الْمُتَجَرِّبِينَ

Oh Most Seeing of the viewers!

Oh Protector of those who seek protection!

يَا أَمَانَ الْخَائِفِينَ يَا ظَهَرَ الْأَجْبِينَ يَا وَلِيَّ الْمُؤْمِنِينَ

Oh Sanctuary of the fearful!

Oh Asylum of the refugees!

Oh Sponsor of the believers!

يَا غِيَاثَ الْمُتَعِيشِينَ يَا غَايَةَ الطَّالِبِينَ

Oh Helper of those who seek aid!

Oh Goal of the seekers!

يَا صَاحِبَ كُلِّ غَرِيبٍ يَا مُوَسِّئَ كُلِّ وَجِيدٍ يَا مُجَاكِلَ كُلِّ طَرِيدٍ

Oh Companion of every stranger!

Oh Intimate of everyone alone!

Oh Refuge of every outcast!

يَا مَأْوَى كُلِّ شَرِيدٍ يَا حَافِظَ كُلِّ ضَالٍّ

Oh Shelter of every wanderer!

Oh Custodian of everyone astray!

يَا رَاحِمَ الشَّيْخِ الْكَبِيرِ يَا رَازِقَ الطِّفْلِ الصَّغِيرِ

Oh He who is merciful to old men!

Oh He who provides for small infants!

يَا جَارِيَ الْعِظَمِ الْكَبِيرِ يَا فَالَكِ كُلِّ أَسِيرٍ يَا مُغْنِيَ الْبَائِسِ الْفَقِيرِ

Oh He who sets broken bones!

Oh He who releases every prisoner!

Oh He who enriches the miserable pauper!

بَاعِصَمَةَ الْخَائِفِ الْمُتَجِرِّ بِأَمْنٍ لَهُ التَّذْيِيرُ وَالْقُدْرَةُ

Oh He who safeguards the fearful seeker of protection!

Oh He who governs and determines!

بِأَمْنِ الْعَبِيرِ عَلَيْهِ سَهْلٌ يُبَيِّرُ بِأَمْنٍ لَا يُجَنِّاجُ إِلَى تَقْصِيرٍ

Oh He for whom the difficult is simple and easy!

Oh He who never needs an explanation!

بِأَمْنٍ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ بِأَمْنٍ هُوَ بِكُلِّ شَيْءٍ خَبِيرٌ

Oh He who is powerful over everything (V 120 et al.)!

Oh He who is aware of everything!

بِأَمْنٍ هُوَ بِكُلِّ شَيْءٍ بَصِيرٌ بِأَمْرِ مَسِيلِ الرِّجَاجِ

Oh He who sees everything!

Oh Sender of the winds!

بِأَفَاقِ الْإِصْبَاحِ بِأَبَاعِثِ الْأَرْوَاحِ بِأَذَى الْجُودِ وَالْتِمَاجِ

Oh Cleaver of the dawn!

Oh Dispatcher of the spirits!

Oh He who possesses munificence and forbearance!

بِأَمْنٍ بِيَدِهِ كُلُّ مُفْنِاجٍ بِأَسَامِعِ كُلِّ صَوْبٍ بِأَسَانِ كُلِّ فَوْنٍ

Oh He in whose hand is every key!

Oh He who hears every sound!

Oh He who takes precedence over everything that passes away!

بِأُنْجَى كُلِّ نَفْسٍ بَعْدَ الْمَوْتِ بِأَعْدَتِهِ فِي شِدْقَتِي

Oh He who gives life to every soul after death!

Oh my Provision in my hardship!

بَا حَافِظِي فِي غُرْبَتِي يَا مُؤْنِمِي فِي وَدَدِي يَا وَلِيَّتِي فِي نَعْتِي

Oh my Maintainer in my exile!

Oh my Intimate in my lonesomeness!

Oh my Sponsor in my blessings!

يَا كَهْفِي حِينَ تُعِيبُنِي الْمَذَاهِبُ تَسْلِمُنِي الْأَقَارِبُ وَتُخَذُّ لِي كُلَّ صَاحِبٍ

Oh my Cave when the ways make me weary,  
when relatives deliver me up  
and when every companion forsakes me!

يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا سَدَدَ مَنْ لَا سَدَدَ لَهُ يَا دُخْرَ مَنْ لَا دُخْرَ لَهُ

Oh Backing of him who has no backing!

Oh Support of him who has no support!

Oh Store of him who has no store!

يَا حُرْزَ مَنْ لَا حُرْزَ لَهُ يَا كَهْفَ مَنْ لَا كَهْفَ لَهُ

Oh Sanctuary of him who has no sanctuary!

Oh Cave of him who has no cave!

يَا كَنْزَ مَنْ لَا كَنْزَ لَهُ يَا رَكْنَ مَنْ لَا رَكْنَ لَهُ

Oh Treasure of him who has no treasure!

Oh Pillar of him who has no pillar!

يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ يَا جَارَ مَنْ لَا جَارَ لَهُ

Oh Help of him who has no help!

Oh Neighbor of him who has no neighbor!

يَا جَارِيَّ اللَّصِيقِ يَا رَكْنِي الْوَسِيقَ يَا إِلَهِي بِالْحَقِّيقِ

Oh my adjacent Neighbor!

Oh my sturdy Pillar!

Oh my God in truth!

يَا رَبَّ الْبَيْتِ الْعَتِيقِ يَا رَفِيقُ

Oh Lord of the Ancient House!

Oh All-affectionate! Oh Friend!

فَلِّكْنِي مِنْ حُلُقِ الْمَضِيقِ وَاصْرِفْ عَنِّي كُلَّ هَمٍّ وَغَمٍّ وَضِيقٍ

Deliver me from the chains of strictures,  
turn away from me every care, grief and distress,

وَإَعِزَّنِي شَرًّا لَا أُطِيقُ وَأَعِزَّنِي عَلَى مَا أُطِيقُ

protect me from the evil of that which I cannot bear  
and help me in that which I am able to bear!

يَا زَادَ بَوُؤُفَ عَلَى بَعْقُوبَ يَا كَاثِفَ ضُرِّ أَيُّوبَ

Oh He who returned Joseph to Jacob!

Oh He who removed the affliction of Job!

يَا غَافِرَ ذَنْبِ دَاوُدَ يَا رَافِعَ عِيسَى بْنِ مَرْيَمَ وَنَجَّاهُ مِنْ أَيْدِي الْيَهُودِ

Oh He who forgave the sin of David!

Oh He who caused Jesus son of Mary to ascend and delivered  
him from the hands of the Jews!

يَا مُجِيبَ نِدَاءِ يُونُسَ فِي الظُّلُمَاتِ يَا مُصْطَفَى مُوسَى بِالْكَلِمَاتِ

Oh He who answered Jonah's call in the darkness!

Oh He who chose Moses by spoken words!

يَا مَنْ غَفَرَ لِآدَمَ خَطِيئَتَهُ وَرَفَعَ إِدْرِيْسَ مَكَانًا عَالِيًّا بِرَحْمَتِهِ

Oh He who forgave Adam his slip

and raised Idris to a high place through His mercy!

يَا مَنْ نَجَّى نُوحًا مِنَ الْغَرَقِ

Oh He who saved Noah from drowning!

يَا مَنْ أَهْلَكَ عَادًا الْأُولَىٰ وَثَمُودَ ثَانِيًا

Oh He who destroyed Ad, the ancient,  
and Thamud, and did not spare them,

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَىٰ وَالْمُؤْتَفِكَةَ أَهْوَىٰ

and the people of Noah before –  
certainly they were more unjust and more rebellious –  
and al-Mu'tafikah\* He also overthrew. (LIII 50–3)

يَا مَنْ دَمَرَنَا قَوْمَ لُوطٍ وَدَمَرَنَا عَلَىٰ قَوْمِ شُعَيْبٍ

Oh He who destroyed the people of Lot  
and crushed the people of Shu'ayb!

يَا مَنْ اخْتَرْنَا إِبْرَاهِيمَ خَلِيلًا

Oh He who took Abraham for a friend! (IV 125)

يَا مَنْ اخْتَرْنَا مُوسَىٰ كَلِيمًا

Oh He who took Moses for an object of His words

وَاخْتَرْنَا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَعَلَيْهِمْ أَجَعِينَ حَبِيبًا

and took Muhammad – God bless him and all his  
household – for a beloved!

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\* Generally supposed to be a name for the villages of the people of Lot.

بِأَمْرِي لُقْمَانَ الْحِكْمَةَ

Oh He who gave Loqman wisdom

وَالْوَاهِبِ لِسُلَيْمَانَ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ

and bestowed upon Solomon a kingdom such as may not  
befit anyone after him! (XXXVIII 35)

بِأَمْنِ نَصْرَةِ ذَا الْقُرْنَيْنِ عَلَى الْمُلُوكِ الْجَبَّارِينَ

Oh He who gave Dhul-Qarnayn victory over the tyrannical  
kings!

بِأَمْنِ أَعْطَى الْخَضِرَ الْحَيَاةَ

Oh He who gave Khidr Life

وَرَدَّ لِيُوشَعَ بْنِ نُونٍ الشَّمْسَ بَعْدَ غُرُوبِهَا

and returned the sun to Joshua son of Nun after its setting!

بِأَمْنِ رَبَطَ عَلَى قَلْبِ أُمِّ مُوسَى

Oh He who strengthened the heart of Moses' mother

وَأَحْصَانَ فَرْجَ مَرْيَمَ ابْنَتِ عِمْرَانَ

and guarded the virginity of Mary, daughter of Imran!

بِأَمْنِ حَصَّنَ يَحْيَى بْنَ زَكَرِيَّا مِنَ الذَّنْبِ

Oh He who fortified John son of Zachariah against sins

وَسَكَّنَ عَنِ مُوسَى الْغَضَبَ

and calmed the anger of Moses!

بِأَمْنٍ بَقَرَتْكَ زَكْرِيَّا بِبَيْتِي

Oh He who gave Zachariah the good tidings of John!

بِأَمْنٍ قَدْ أَسْمَاعِيلَ مِنَ الذَّبْحِ بِدَبْحٍ عَظِيمٍ

Oh He who ransomed Ishmael from the sacrifice *with a mighty*  
*sacrifice!* (XXXVII 107)

بِأَمْنٍ قَبِلَ قُرْبَانَ هَابِيلَ

Oh He who accepted the sacrifice of Abel

وَجَعَلَ اللَّعْنَةَ عَلَى قَابِيلَ

and placed a curse upon Cain!

بَاهَا زِمَ الْأَعْرَابَ لِلْحَمْدِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

Oh He who routed the parties for Muhammad –  
God bless him and his household!

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلَى جَمِيعِ الرُّسُلِ

Bless Muhammad, the household of Muhammad,  
all the messengers,

وَمَلَائِكَتِكَ الْمُقَرَّبِينَ وَأَهْلِ طَاعَتِكَ أَجْمَعِينَ

Thy angels brought nigh  
and all those who obey Thee!

وَأَسْأَلُكَ بِكُلِّ سُؤْلٍ سَأَلَكَ بِهِ أَحَدٌ مِمَّنْ رَضِيتَ عَنْهُ

And I ask Thee with every asking with which any of those  
that have pleased Thee has asked Thee.

فَحَمَّتْ لَهُ عَلَى الْجَابِدِ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ

such that Thou has decreed for him compliance.  
Oh God! Oh God! Oh God!

يَا رَحْمَنُ يَا رَحْمَنُ يَا رَحْمَنُ يَا رَحِيمُ يَا رَحِيمُ يَا رَحِيمُ

Oh All-merciful! Oh All-merciful! Oh All-merciful!  
Oh All-compassionate! Oh All-compassionate! Oh All-  
compassionate!

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Oh Possessor of majesty and splendor! Oh Possessor of majesty  
and splendor! Oh Possessor of majesty and splendor!

بِهِ بِهِ بِهِ بِهِ بِهِ بِهِ بِهِ بِهِ

By Him! By Him! By Him! By Him! By Him! By Him! By Him!

أَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّيْتَ بِهِ نَفْسَكَ

I ask Thee by every Name  
with which Thou hast named Thyself

أَوْ أَوْتَرَكْتُهُ فِي تَوْحِيدٍ مِنْ كُتُبِكَ

or which Thou hast sent down in one of Thy  
scriptures

أَوْ اسْتَأْثَرْتُ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

or kept for Thyself in the knowledge of the Unseen  
with Thee,

وَبِمَعَايِدِ الْعِزِّ مِنْ عَرْشِكَ

by the junctures of might for Thy Throne,



وَعِنْتَهُى الرَّحْمَةُ مِنْ كِتَابِكَ

by the utmost limit of mercy from Thy Book,

وَمَا لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَفْلاَمٌ

and by the fact that, *though all the trees in the earth were pens*

وَالْبَحْرِ يَمْدُ مِنْ بَعْدِ سَبْعَةِ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ  
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

*and the sea – seven seas after it to replenish it,  
yet would the words of God not be spent.*

*God is All-mighty, All-wise. (XXXI 27)*

وَأَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى الَّتِي نَعَّمْتَ بِهَا فِي كِتَابِكَ

And I ask Thee by the Names most beautiful that Thou  
hast described in Thy book,

فَقُلْ وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

for Thou said,

*To God belong the Names most beautiful,  
so call Him by them! (VII 180)*

وَقُلْ أَدْعُوَنِىَ أَجِيبْ لى

And Thou said,

*Call upon Me and I will answer you. (XL 60)*

وَقُلْتَ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

And Thou said,

*And when My servants ask thee about Me,  
verily I am near.*

*I comply with the call of the caller when He calls Me.*

(II 186)

وَقُلْتَ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ

And Thou said,

*Oh my people who have been prodigal against yourselves,*

لَا تَفْظَرُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ

*do not despair of God's mercy.*

*Surely God forgives all sins,*

*surely He is the All-forgiving, the All-compassionate.*

(XXXIX 53)

وَأَنَا أَسْأَلُكَ يَا إِلَهِي وَأَدْعُوكَ يَا رَبِّ وَأَرْجُوكَ يَا سَيِّدِي

And I ask Thee, my God,

I call Thee, my Lord,

I have hope in Thee, my Master,

وَأَطْعُمُ فِي إِبْطَائِي بِأَمْرٍ لَّكَ كَمَا وَعَدْتَنِي

*and I desire for Thee to comply with me, my Protector,  
just as Thou hast promised me -*

وَهَذَا دَعْوَتُكَ كَمَا أَمَرْتَنِي

*for I have called Thee just as Thou hast commanded me.*

فَاَفْعَلْ لِي مَا أَنْتَ أَهْلُهُ بِكَرِيمٍ

- So do with me what is worthy of Thee, oh All-generous!

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise belongs to God, the Lord of all the world's inhabitants!

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ

And God bless Muhammad and all his household.

*Then mention your need and it will be granted, God willing. According to the account in Muhaj ad-da 'awāt, you must recite this supplication only in a state of ritual purity.*





## INTRODUCTION

قُلْنَا يَا ابْنِ آدَمَ خُذْ زِينَتَكَ وَلَا تَخُذْ

"Say: My lord would not care for you were it not for your prayer". (Quran/25/77)

One of the true and authentic feeling of mankind which has an innate root in the nature of man is paying attention to Dua and spiritual relation with the unseen world and the origin of creation.

This is a matter which even the famous psychologists have not neglected it. Although the necessity of Dua is present in the nature of man but it manifests itself more during calamities and misfortunes from materialistic forces. Human being, without any will and option turns himself towards the All-Powerful Allah with all his might and energy; And he asks His help and protection. Dua is the weapon of a Mo'min. It lightens the pressures of misfortunes and difficulties and above all, it showers upon the human being the boundless mercy of the All-Truth (Allah).

Like other matters, even in the method of Dua, human being is in need of reasonable and rational guidance so that this natural feeling which is necessary for the soul does not mislead him. And it does not become a means and pretext for the cheaters and imposters. With the correct method of its usage, the thirst of the conscience of man gets quenched and finds his intended destination.

When the radiating sun of Islam glittered the Earth and the curtains of superstition were ripped off, its rich resources altered all aspects of individual, social, spiritual, material, and moral affairs of human life. Dua was also amongst the things which was covered by this transformation. Its programme is so laid that can be understood as worthy of the affairs of every progressive human being and the true worshipper of Allah.

Islamic Duas and Ziara't other than their sacred, holy and divine aspects are the big and comprehensive treasures full of humanistic concepts. Invoking them like attending a training course leaves a very deep and good impression on our personality, the reason being that their interesting meaningful texts are narrated directly from our prophet (S.A.) and his infallible progeny in which they have taught various lessons about the sublime learning of Monotheism, Resurrection, Prophethood Wilayat, moral sense, laws and ethics. Indeed, the school of Dua is one of the high schools which is having a great effect in the development of human thinking, spiritual and social growth, of course if it is correctly used. Till the Muslims do not pass this school, their Islamic personality will not become perfect. The school is day and night open for everybody and the repetition of its lessons will always make the person ascend from one stage to another.

One of these treasures which, always the believers and those anxious for the reappearance of the righteous and universal Government of Hazrat Baqi-at-allah (May Allah hasten his Reappearance), have set it as their slogan is the glorious Dua-e-Nudba. They renew their allegiance with their Master during fixed occasions and establish emotional gatherings for reading it.

Nudba (lamentation) and wailing for visiting his Holiness, the coming to an end of his Occultation, pray for hastening his reappearance and expressing regret upon the prevalent turbulent and oppressive condition of today's world (the Period

of Occultation) is a lesson which the Shias have learnt from their Imams (A.S.) and their behaviour is a pattern for their partisans.

Sadir-e-seirafi, a distinguished companion of Imam Jafar-e-Sadiq (A.S.) says that along with three other companions, they visited Imam (A.S.). They saw Imam (A.S.) in a very sad and sorrowful condition sitting on the ground. Like a mother who has lost her dear son and with a painful heart, Imam (A.S.) was crying, wailing, moaning and saying:

"My master, your occultation has snatched away sleep from my eyes, has taken my concentration and has deprived tranquility from my heart.

My master, your occultation has surrounded with a tragic suffering due to which I can never find sympathy and consolation. Due to the loss of friends one after the other, our gathering is breaking.

Calamities, hardships, difficulties and disasters have so much pained my heart that I do not feel the tears of my eyes and the yellings and cryings of my heart. Yet other severe and unbearable sufferings are imagined that one more difficult and fragile than the previous ones."

Sadir Says:

"Calamity struck us and our hearts became full of sadness and sorrow for Imam (A.S.). We presumed that an unpleasant event has made Imam (A.S.) -- this mountain of patience and forbearance in such a lamenting and mournful condition."

We said:

"O Son of the best mankind. May Allah not make you cry. For what circumstances are you weeping in such a manner?"

His holiness heaved a sad sigh from his afflicted heart and said:

"This morning, when I was looking at "the book of Jafr", the book of knowledge of various predicts, until Qiyamat, which has been assigned and made exclusive to Hazrat Mohammad (S.A.) and his successors (A.S.). It contains the birth, occultation, delay in reappearance, longevity of Hazrat Mahdi (A.S.), sufferings of believers during occultation, doubts and uncertainties which arise in their hearts due to the prolongation of Occultation, a majority of them leave aside Islam and our wilaiat and do not mind about religion. Due to thinking on these things grief and sadness has overpowered me..."

[Ref: Kamaluddin, pg. 352-357, Ghaibat-e-Tusi, pg. 104-108]

Therefore, with considering the behaviour of Imam (A.S.) regarding the Occultation of Hazrat Mahdi (A.S.), we should also become sad and depressed; and express our wish and interest in his reappearance by seeking shelter towards Allah and reciting Dua, bearing in mind that if He (Allah) wishes, He can rectify the Occultation of Imam (A.S.) in one night itself.

Dua-e-Nudba is one of the most important and famous authentic Duas of Shia. Its stability in text, vocabulary and meaningful subjects increase the credibility of its document. This Dua has been narrated by the great Sayyid, the late Razi-ud-Din Ali Ibn-e-Taous who was from amongst the great Shia scholars of the seventh century. He has narrated in his great books of "Iqbal" pg. 295-299 and the seventh chapter of "Misbah-uz-Zair". Before him, the great sheikh, Mohammad

Ibn-e-Jafar-e-Mashadi Haeri who was amongst the great Shia scholars of the sixth century. He has narrated it in his book of "Mazaar" Dua number 107. Prior to these two, Qutb-e-Rawandi who was also amongst the great shia scholars of the fifth century has written this Dua in his book of "Mazaar". And before all these three persons, the great Shaikh, Mohammad Ibn-e-Ali-Ibn-e-Abi Qirra who also was amongst the great Shia scholars of the fifth century has brought it in his book. This book was used by the later scholars. He narrates it from the great and honourable Shaikh, Mohammad Ibn-e-Hussain-e-Bazoofari, one of the former learned teacher from whom Shaikh Mufid was narrating. Bazoofari in his own chain of narrations does not quote its narrators due to its fame and great reputation, he has narrated the Dua from Imam Zaman (A.S.). He has declared its recitation as a Mostahab Dua on four Idds; Jumah, Fitr, Qurban and Ghadeer. Allame Majilisi (May Allah be satisfied with him) also has narrated this Dua in his book of "Bihar-ul-Anwar" and "Zaad-ul-Maad" from Sayyed Ibn-e-Ta'ooos from the book of Mazaar-e-Mashadi, from Ibn-e-Abu Qirra, from Mohammad Ibn-e-Hussain Bazoofari. He testifies to the credibility of its document.

Therefore, it is necessary that on Friday mornings which is considered as one of the four Idds and the time for the recitation of this great Dua, and during the other mentioned days, in a mass and bewail, with concentrating our mind, asking forgiveness and reciting Salawat, we wash away our sins and remove the obstacles which has stopped the granting of our Duas. Then with a full attention, weeping and moaning state, we call Imam (A.S.) in the same way as sadir has narrated it from our sixth Imam, Hazrat Sadiq (A.S.). We cry and recite Nudbah upon the Occultation and being far away from Imam (A.S.). We request Allah to hasten his reappearance and thus ends the corruption, persecution and injustice which is reigning in this world due to the absence of Imam (A.S.). May the Almighty Allah has mercy upon our Nudbas and moanings. He may have mercy upon a weeping from amongst the weepings and will remove the chastisement of Occultation from amongst us. Thus, He may give us the grace and favour of the presence of Imam (A.S.) once more.

With His Grace and Benevolence  
May Allah desire so.



دعاء ندبہ

**DUA-E-NUDBA**



دُعَاءُ النُّدْبَةِ  
DUA-E-NUDBA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah, the Beneficent, the Merciful*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*Praise be to Allah, the Lord of the Worlds*

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ

*And Blessings of Allah be upon our Master,*

*Mohammad (S.A).*

نَبِيِّهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا

*His Prophet and on his progeny be greetings of  
Salutation*

اَللّٰهُمَّ لَكَ الْحَمْدُ عَلَى مَا جَرَىٰ بِهِ قَضَاؤُكَ فِيْ اَوَّلِيَّائِكَ

*O Allah (All) Praise is for You: for all the matters  
concerning which Your Decree was issued regarding*

*Your friends*

الَّذِيْنَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ وَدِيْنِكَ

*Those whom You have chosen for Yourself and for Your  
religion*

إِذِ اخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ مِنَ النِّعَمِ الْمَقِيمِ

*Since You have decided to bestow on them the choicest  
of Your everlasting favours  
الَّذِى لَا زَوَالَ لَهُ وَلَا اَضْمِحَالٌ*

*Which neither declines nor decreases*

بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الْبَذْنِيَّةِ

*After You took promise from them to renounce all the  
stages of this despicable world,  
وَذَخْرِفِهَا وَزِينَتِهَا*

*and its superficial attractions and allurements.*

فَشَرَطُوا لَكَ ذَلِكَ وَعَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ

*Then they accepted the promise and You did know their  
fulfilment towards it (promise).*

فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ

*So, You accepted them and brought them near to  
Yourself.*

وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيَّ وَالنَّائِةَ الْجَلِيَّ

*And accorded for them the exalted remembrance and a  
glowing praise.*

وَأَهْبَطْتَ عَلَيْهِمْ مَلَائِكَتَكَ وَكَرَّمْتَهُمْ بِوَحْيِكَ

*And You send down Your angels on them: and honour  
them by Your inspirations.*

وَرَفَدْتَهُمْ بِعِلْمِكَ وَجَعَلْتَهُمُ الذَّرِيعَةَ إِلَيْكَ وَالْوَسِيلَةَ إِلَى رِضْوَانِكَ

*And helped them with Your knowledge and appointed  
them as the means of approach to You, and the means  
towards Your satisfaction.*

فَبَعْضُ أَسْكَنْتَهُ جَنَّاتِكَ إِلَى أَنْ أَخْرَجْتَهُ مِنْهَا

*Then You made some<sup>1</sup> of them dwell in Your Garden;  
until You send them out therefrom.*

وَبَعْضُ حَمَلْتَهُ فِي فُلِكَكَ

*And You carried one of them in Your Ark.<sup>2</sup>*

وَنَجَّيْتَهُ وَمَنْ أَمِنَ مَعَهُ مِنَ الْهَلَكَةِ بِرَحْمَتِكَ

*And rescued him and one who believed with him, by  
Your Mercy, from destruction.*

وَبَعْضُ اخْتَذْتَهُ لِنَفْسِكَ خَلِيلًا

*And You selected for Yourself one of them as Your  
friend.<sup>3</sup>*

وَسَأَلَكَ لِسَانَ صِدْقٍ فِي الْآخِرِينَ

*And he requested You to grant him a tongue of truth in  
the last epoch of the time.*

فَأَجَبْتَهُ وَجَعَلْتَ ذَلِكَ عَلِيًّا

*Then You granted his wish and You appointed that  
elevated one.*

وَبَعْضُ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيمًا

*And to one of them,<sup>4</sup> You spoke from a tree a speaking.*

وَجَعَلْتَ لَهُ مِنْ أَخِيهِ رِءَاءً وَوَزِيرًا

*And appointed his brother,<sup>5</sup> his supporter and vizier.*

وَبَعْضُ أَوْلَدْتَهُ مِنْ غَيْرِ أَبِي

*And you did cause one<sup>6</sup> of them to be born without a  
father.*

وَاتَيْنَهُ الْبَيِّنَاتِ وَأَيَّدْتَهُ بِرُوحِ الْقُدُسِ

*And You gave him the clear signs and supported him*

with the Holy Spirit.

وَكُلُّ شَرَعَتْ لَهُ شَرِيعَةً

*And for each one You did enact a religious law.*

وَنَهَجَتْ لَهُ مِنْهَا جُأً وَتَخَيَّرَتْ لَهُ أَوْصِيَاءَ

*And You assigned a path for him and You selected successors<sup>7</sup> for him.*

مُسْتَحْفِظًا بَعْدَ مُسْتَحْفِظٍ مِنْ مَدَّةٍ إِلَى مَدَّةٍ

*A protector after a protector for a definite period.*

إِقَامَةً لِدِينِكَ وَحُجَّةً عَلَيْنَا عِبَادَكَ

*For establishing Your religion and a proof upon Your servants.*

وَلِنَلَّا يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ وَيَغْلِبَ الْبَاطِلُ عَلَيْنَا أَهْلَهُ

*Lest the truth wanes from its place and falsehood overpower his progeny.*

وَلَا يَقُولَ أَحَدٌ لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا مُنْذِرًا

*And none can say: Why had You not sent unto us a warning messenger.<sup>8</sup>*

وَأَقَمْتَ لَنَا عَلَمًا هَادِيًا

*And appointed for us a flag of guidance.*

فَتَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَى

*Then, we would have followed Your signs before we suffered failure and disgrace.*

إِلَى أَنْ أَنْتَهَيْتَ بِالْأَمْرِ إِلَى حَبِيبِكَ وَنَجِيَّتِكَ مُحَمَّدٍ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ

*Till You ended the affair<sup>9</sup> towards Your beloved and*

*Your noble Mohammad, May the peace of Allah be  
upon him and his progeny.*

فَكَانَ كَمَا اَنْتَجَيْتَهُ سَيِّدَ مَنْ خَلَقْتَهُ

*Then, he was as You had selected him leader of whom  
You have created him.*

وَصَفْوَةً مِّنْ اَصْطَفَيْتَهُ وَاَفْضَلَ مِّنْ اَجْتَبَيْتَهُ

*And the excellent one of Your selected one; and the  
best one whom You have selected him.*

وَاَكْرَمَ مِّنْ اعْتَمَدْتَهُ قَدَمَتُهُ عَلٰى اَنْبِيَائِكَ

*And the most honoured whom You have relied on him;  
You gave him precedence upon Your prophets.*

وَبَعَثْتَهُ اِلَى الثَّقَلَيْنِ مِّنْ عِبَادِكَ

*And sent him to the thaqalain<sup>10</sup> (Jinns and Men) from  
(among) Your servants.*

وَاَوْطَآئِهِ مَشَارِقَكَ وَمَغَارِبَكَ وَسَخَّرْتَ لَهُ الْبُرَاقَ

*And made Your Easts and wests<sup>11</sup> come under his feet;  
and harnessed for him the Buraq.<sup>12</sup>*

وَعَرَّجْتَ بِرُوحِهِ اِلَى سَمَائِكَ

*And did make him ascend (with his soul) towards Your  
heavens.*

وَاَوْدَعْتَهُ عِلْمَ مَا كَانَ وَمَا يَكُونُ اِلَى اِنْقِضَاءِ خَلْقِكَ

*And You entrusted in him the knowledge of the past  
and future till the end of Your creation.*

ثُمَّ نَصَرْتَهُ بِالرُّعْبِ

*Then You helped him with awe.*

وَحَفَفْتَهُ بِجِبْرِئِيلَ وَمِيكَائِيلَ وَالْمُسَوِّمِينَ مِنْ مَّلَآئِكَتِكَ

*And You surrounded him with Jibráeel and Micháeel  
and the distinguished angels.<sup>13</sup>*

وَوَعَدْتُهُ أَنْ تُظْهَرَ دِينُهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

*And You promised him that You would make his  
religion triumphant over all the religions though the  
polytheists may be averse<sup>14</sup> (to it).*

وَذَلِكَ بَعْدَ أَنْ يُوَثِّقَهُ مُبَوَّءٌ صَدَقَ مِنْ أَهْلِهِ

*And this is after You appointed some of his kindered as  
his Successor.*

وَجَعَلْتُ لَهُ وَلَهُمْ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ

*And You appointed for him and them a First house  
which has been established for the mankind.*

لِلَّذِي بَيْنَكَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

*The one which is at Mecca, a blessing and a guidance for  
the worlds.*

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا

*In it (are) clear signs; place of Ibrahim; and whoever  
entered in it was safe.<sup>15</sup>*

وَقُلْتُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

*And You did say: Verily Allāh intends to keep off from  
you every kind of uncleanness.*

أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*And to purify you people of the House, with a thorough  
purification.<sup>16</sup>*

ثُمَّ جَعَلْتُ أَجْرَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ مَوَدَّتِهِمْ فِي كِتَابِكَ

*Then You assigned reward of Mohammad, Your peace  
be upon him and his progeny (with) their love (the love*

of progeny) in Your Book.

فَقُلْتُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Then You said, "Say I demand not, of you any reward for it (the toils of preaching) except the love of my relations.<sup>17</sup>

وَقُلْتُ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ

And you said, "Whatever reward I have asked you<sup>18</sup>, it is for your own. "

وَقُلْتُ مَا سَأَلْتُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ

سَبِيلًا

And you said, "I ask you not any reward for it except that one who wishes, may adopt the path of His lord."<sup>19</sup>

فَكَانُوا هُمُ السَّبِيلُ إِلَيْكَ وَالْمَسْلَكُ إِلَىٰ رِضْوَانِكَ

Then, they [Ahlul Bait(A.S)] are the path toward You and the way towards Your satisfaction.

فَلَمَّا انْقَضَتْ أَيَّامُهُ أَقَامَ وَلِيُّهُ عَلِيٌّ بْنُ أَبِيطَالِبٍ صَلَوَاتُكَ عَلَيْهَا وَآلِهَا هَادِيًا

When his (Holy Prophet) days passed, he appointed his successor Ali, son of Abu Talib as a Guide, Your peace be upon them and their progeny.

إِذْ كَانَ هُوَ الْمُنْذِرُ وَلِكُلِّ قَوْمٍ هَادٍ فَقَالَ وَالْمَلَأُ أَمَامَهُ

As he was a warner – and a Guide for every nation<sup>20</sup>.

Then he (Holy Prophet) said before a huge gathering,

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

"Whomsoever I am his Master. then Ali, is his Master

اَللّٰهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَانصُرْ مَنْ نَصَرَهُ وَاخْذُلْ مَنْ خَذَلَهُ

*O Allah Be a friend of one who is his friend and be the enemy of one who is his enemy; and help one who helps him and disgrace one who disgraces him".<sup>21</sup>*

وَقَالَ مَنْ كُنْتُ اَنَا نَبِيُّهُ فَعَلِيْ اَمِيْرُهُ

*And he said, "Of whomsoever I am his Prophet, then Ali is his chief."<sup>22</sup>*

وَقَالَ اَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ وَسَايِرُ النَّاسِ مِنْ شَجَرٍ سَتِي

*And he said, "I and Ali are one and from the same tree; and the other people are from different trees."<sup>23</sup>*

وَاحَلَّهُ مَحَلَّ هَارُوْنَ مِنْ مُّوسَى

*And he placed him [Ali (A.S)] in a position, as Haroon had with Moosa.*

فَقَالَ لَهُ اَنْتَ مِنِّيْ بِمَنْزِلَةِ هَارُوْنَ مِنْ مُّوسَى اِلَّا اَنَّهُ لَا نَبِيَّ بَعْدِيْ

*Then he said to him, "your position to me is as Haroon had with Moosa, except that there will be no Prophet after me."<sup>24</sup>*

وَزَوَّجَهُ ابْنَتَهُ سَيِّدَةَ نِسَاءِ الْعَالَمِيْنَ

*And get him married with his daughter, cheif of the ladies of the Worlds.<sup>25</sup>*

وَاحْلَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ وَسَدَّ الْاَبْوَابَ اِلَّا بَابَهُ

*And he made for him lawful [Ali (A.S)] whatever was lawful for himself in his mosque; and he closed all the doors (leading to the mosque) except the door of his house.<sup>26</sup>*



ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ

*Then he (Holy Prophet) entrusted to him his knowledge  
and his wisdom.*

فَقَالَ أَنَا مَدِينَةُ الْعِلْمِ وَعَلَى بَابِهَا

*Then, he said, "I am the city of knowledge and Ali is its  
gate.*

فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا

*Then, one who wishes (to enter) the city (of knowledge)  
and wisdom, then he should enter from its gate".<sup>27</sup>*

ثُمَّ قَالَ أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي

*Then, he said, "you are my brother and successor and  
inheritor.*

لَحْمُكَ مِنْ لَحْمِي وَدَمُكَ مِنْ دَمِي وَسَلَامُكَ سِلْمِي وَحَرْبُكَ حَرْبِي  
*Your flesh is from my flesh and your blood from my  
blood and peace with you is peace with me and fight  
with you is fight with me.*

وَالْإِيمَانُ مُخَالِطٌ لَحْمِكَ وَدَمُكَ كَمَا خَالِطَ لَحْمِي وَدَمِي

*And the faith is mixed with your flesh and your blood,  
as it is mixed with my flesh and my blood.*

وَأَنْتَ غَدًا عَلَى الْحَوْضِ خَلِيفَتِي

*And tommorrow, you will be my successor  
at the Cistern kauthar Pond (Hauz of kauthar)*

وَأَنْتَ تَقْضِي دَيْنِي وَتَنْجِزُ عِدَاتِي

*And you will pay my debt and you will fulfill my  
promises.*

وَشِيعَتُكَ عَلَيَّ مَنَابِرَ مِنْ نُورٍ مُبِينَةٍ وَجُوهُهُمْ حَوْلِي فِي الْجَنَّةِ وَهُمْ

جِيرَانِي

*And your Shias (followers) will be (sitting) on the pulpits of light; their with their bright faces surrounding me in the Heaven and they will be my neighbours.<sup>28</sup>*

وَلَوْلَا أَنْتَ يَا عَلِيُّ لَمْ يُعْرَفِ الْمُؤْمِنُونَ بَعْدِي

*And (he said), "O Ali, had you not been there, the believers would not have been recognized after me."<sup>29</sup>*

وَكَانَ بَعْدَهُ هُدًى مِنَ الضَّلَالِ وَنُورًا مِنَ الْعَمَى وَحَبْلَ اللَّهِ الْمَتِينِ

وَصِرَاطَهُ الْمُسْتَقِيمَ

*And he was a guidance (to prevent people) from deviation after him (the Holy prophet) and a light from the blindness and the strong rope of Allah and His Right*

*Path.<sup>30</sup>*

لَا يُسْبِقُ بِقَرَابَةٍ فِي رَحِمٍ وَلَا بِسَابِقَةٍ فِي دِينٍ

*Neither his Proximity in the ties of relationship (with the Holy Prophet) can be preceded (by anyone) nor his preceding in religion.<sup>31</sup>*

وَلَا يُلْحَقُ فِي مَتَابِعِهِ مِنْ مَنَاقِبِهِ

*And (no one) can overtake any virtues from amongst his (prophet) virtues.<sup>32</sup>*

يَخْذُوا حَذْوَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهَا وَآلِهَا

*He (Ali) follows the path of the Messenger,<sup>33</sup> May the blessings of Allah be upon both of them and their progeny.*

وَيُقَاتِلُ عَلَى التَّأْوِيلِ وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَاتِمٌ

*And he fights on (the basis of) interpretation,<sup>34</sup> and he*

*cares not any blame of any rebuker in the way of Allah.*

قَدْ وَتَرَ فِيهِ صَنَادِيدَ الْعَرَبِ وَقَتَلَ أَبْطَاهُمْ وَنَاوَشَ نُؤْبَانَهُمْ

*Indeed, he has spilled the blood of the heroes of Arabia, and killed their valiant fighters and attacked their wolves.*

فَاوْدَعَ قُلُوبَهُمْ أَحْقَادًا بِدْرِيَّةٍ وَخَيْبَرِيَّةٍ وَحُنَيْنِيَّةٍ وَغَيْرُهُنَّ

*Then he filled the hearts of them (fighters) of Badr, Khaibar, Hunain and of others<sup>35</sup> with a hatred and malice.*

فَاضْبَتْ عَلَى عَدَاوَتِهِ وَاكْبَتْ عَلَى مُنَابَذَتِهِ

*Then, (they) rose in enmity, against him, and (they) attacked to fight against him.*

حَتَّى قَتَلَ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ

*Till (such time) that he killed the oath breakers of allegiance<sup>36</sup>, the unjust<sup>37</sup> and the (Maareqeen) Renegades<sup>38</sup>*

وَلَمَّا قَضَىٰ نَحْبَهُ وَقَتَلَهُ أَشَقَى الْأَخْرَيْنِ يَتَّبِعُ أَشَقَى الْأَوَّلِينَ

*And when his term of life expired, a wretched person among those of the last epoch, following the path of those of the earlier period killed him;<sup>39</sup>*

لَمْ يُمْتَثَلْ أَمْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فِي الْهَادِينَ بَعْدَ الْهَادِينَ

*(the) order of the Messenger of Allah, peace of Allah be upon him and his Progeny, was not obeyed about the leaders (Imams) one after the other.*

وَالْأَمَّةُ مُصَرَّةٌ عَلَى مَقْتِهِ

And the Ummah was insistent on bearing enmity against him.

تَجْتَمِعُهُ عَلَى قَطِيعَةٍ رَحِمَهُ وَأَقْضَاءَ وَلَدِهِ

They joined together to cut off his ties of relations (Holy Prophet), and throwing away his children (from successorship).

إِلَّا الْقَلِيلَ مِمَّنْ وَفَى لِرِغَايَةِ الْحَقِّ فِيهِمْ

Except a few from them (believers) who remained faithful in observing their (Ahl-e-Bait's) rights.

فَقُتِلَ مَنْ قُتِلَ وَسُبِيَ مَنْ سُبِيَ وَأُقْضِيَ مَنْ أُقْضِيَ

Then some of them were killed<sup>40</sup> and some were taken into captivity<sup>41</sup> and some were exiled.<sup>42</sup>

وَجَرَى الْقَضَاءُ لَهُمْ بِمَا يُرْجَى لَهُ حُسْنُ الْمَثُوبَةِ

And the decree was to pass for them; with this hope that the best reward is in it.

إِذْ كَانَتْ الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ  
Since the Earth belongs to Allah. He gives to whomsoever He wishes from amongst His servants.

And the end is (only) for those who guard against evil.<sup>43</sup>

وَسُبْحَانَ رَبَّنَا إِنْ كَانَ وَعْدُ رَبَّنَا لَفَعُولًا

And glorius is our Lord, Verily the promise of our Lord is certainly to be fulfilled.<sup>44</sup>

وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And Allah never goes against His promise; and He is the All-Mighty, All-Wise.<sup>45</sup>

فَعَلَى الْأَطَايِبِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَعَلَيْ صَلَواتِ اللَّهِ عَلَيْهَا وَآلِهَا

*Then upon the purified ones of the purified ones of the  
progeny of Mohammad and Ali May the peace of Allah  
be upon both of them and their progeny;*

فَلْيَبْكِ الْبَاكُونَ وَإِيَّاهُمْ فَلْيَنْدُبِ النَّادِبُونَ

*The bewailers should cry and the wailers should wail  
upon them.*

وَلْيَلْهَلْهُمْ فَلْيَنْدَرْفِ الدُّمُوعُ وَلْيَضْرُخِ  
الصَّارِخُونَ وَيَضِجِ الضَّاجُونَ وَيَعِجِ الْعَاجُونَ

*And for such people like them, then the tears should  
flow, and the clamourers should clamour and the  
mourners should mourn in a heart rending manner:*

أَيْنَ الْحَسَنِ أَيْنَ الْحُسَيْنِ أَيْنَ أَبْنَاءِ الْحُسَيْنِ

*Where is Hasan? Where is Hussain? Where are the  
childrens of Husain?*

صَالِحٌ بَعْدَ صَالِحٍ وَصَادِقٌ بَعْدَ صَادِقٍ

*The Righteous after righteous and truthful after  
truthful.*

أَيْنَ السَّبِيلِ بَعْدَ السَّبِيلِ

*Where is the path after the path (of righteousness).?*

أَيْنَ الْخَيْرَةِ بَعْدَ الْخَيْرَةِ

*Where are the virtuous people after the virtuous ones?*

أَيْنَ الشُّمُوسُ الطَّالِعَةُ

*Where are the Rising suns?*

أَيْنَ الْأَقْفَارُ الْمُنِيرَةُ

*Where are the luminous Moons?*

أَيْنَ الْأَنْجُمُ الرَّاهِرَةُ

**Where are the Brilliant stars?**

أَيْنَ أَعْلَامُ الدِّينِ وَقَوَاعِدُ الْعِلْمِ

**Where are the Emblems of the Faith and the Basis of knowledge?**

أَيْنَ بَقِيَّةُ اللَّهِ الَّتِي لَا تَخْلُو مِنَ الْعِترَةِ الْهَادِيَةِ

**Where is Baqi-iat-Allah?<sup>46</sup> Which (the world) can not be devoid from (the presence of) guided progeny?<sup>47</sup>**

أَيْنَ الْمُعَدُّ لِقَطْعِ ذَاوِيرِ الظُّلْمَةِ

**Where is the one ready to annihilate the oppressors?<sup>48</sup>**

أَيْنَ الْمُنتَظَرُ لِإِقَامَةِ الْأَمْتِ وَالْعَوَجِ

**Where is the Awaited one for straightening the crookedness and dishonesty?**

أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ

**Where is the Expected (Imam Mahdi) for abolishing the oppression and transgression?**

أَيْنَ الْمُدْخَرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ

**Where is the one stored for reviving the obligatory command and the Sunnah (of the Holy Prophet)?**

أَيْنَ الْمُتَخَيَّرُ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ

**Where is the selected one for resuscitating (the reality) of the nation and the religion?**

أَيْنَ الْمَوْمَلُ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ

**Where is the expected one for enlivening the Book and its limits?**

أَيْنَ مُحْيِي مُعَالِمِ الدِّينِ وَأَهْلِهِ

**Where is the Enlivener of the facts of religion and its**

adherents?

أَيْنَ قَاصِمُ شَوْكَةِ الْمُعْتَدِينَ

*Where is the Breaker of the might of the transgressors?*

أَيْنَ هَادِمُ أَبْنِيَةِ الشَّرِّكَ وَالنَّفَاقِ

*Where is the Demolisher of the edifices of Polytheism  
and hypocrisy?*

أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ وَالْعِصْيَانِ وَالطُّغْيَانِ

*Where is the Destroyer of the followers of transgression,  
disobedience and rebellion?*

أَيْنَ حَاصِدُ فُرُوعِ الْغَيِّ وَالشَّقَاقِ

*Where is the Eradicator of branches of Errors and  
Disputes.*

أَيْنَ طَامِسُ آثَارِ الزَّيْغِ وَالْأَهْوَاءِ

*Where is the Destroyer of the signs of (Evil) disease and  
egoistic tendencies.*

أَيْنَ قَاطِعُ حَبَائِلِ الْكَذِبِ وَالْإِفْتِرَاءِ

*Where is the Severer of the cords of Falsehood and  
calumniation?*

أَيْنَ مُبِيدُ الْعَتَاةِ وَالْمَرَدَّةِ

*Where is the Destroyer of the vicious and  
disobedient people?*

أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنَادِ وَالتَّضْلِيلِ وَالْإِلْحَادِ

*Where is the Eradicator of the follower of obstinacy and  
misguidance and the renegade?*

أَيْنَ مُعِزُّ الْأَوْلِيَاءِ وَمُذِلُّ الْأَعْدَاءِ

*Where is the one who honours the friends and Debases*

*the enemy.*

أَيْنَ جَامِعُ الْكَلِمَةِ عَلَى التَّقْوَى

*Wherer is the Accumulator of the words of piety?*

أَيْنَ بَابُ اللَّهِ الَّذِي مِنْهُ يُوتَى

*Where is the Gate of Allah through which all should enter?<sup>49</sup>*

أَيْنَ وَجْهُ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ الْأَوْلِيَاءُ

*Where is the Countenance of Allah through which the friends attend towards him?*

أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ

*Where is the Means which is stretching from the Earth to the sky?*

أَيْنَ صَاحِبُ يَوْمِ الْفَتْحِ وَنَاشِرُ رَايَةِ الْهُدَى

*Where is the Master of the Day of Victory and the one who will spread the flag of Guidance?*

أَيْنَ مُؤَلَّفُ شَمْلِ الصَّلَاحِ وَالرِّضَا

*Where is the uniter of the companions of virtue and divine pleasure?*

أَيْنَ الطَّالِبُ بِذُحُولِ الْأَنْبِيَاءِ وَأَبْنَاءِ الْأَنْبِيَاءِ

*Where is the Avenger of the blood of prophets and the children of the prophets?<sup>50</sup>*

أَيْنَ الطَّالِبُ بِدَمِ الْمَقْتُولِ بِكَرْبَلَاءَ

*Where is the seeker of revenge for the blood of the Martyred ones of Karbala?<sup>51</sup>*

أَيْنَ الْمَنْصُورُ عَلَى مَنْ اعْتَدَى عَلَيْهِ وَافْتَرَى

*Where is the Triumphant one (who will overcome) over*



one who transgressed against him and maligned him?

أَيْنَ الْمُضْطَّرُّ الَّذِي يُجَابُ إِذَا دَعَا

Where is the distressed one who will be answered when  
he supplicates?

أَيْنَ صَدْرُ الْخَلَائِقِ ذُو الْبِرِّ وَالتَّقْوَى

Where is the President of all creatures, who is both the  
beneficent and God fearing?

أَيْنَ ابْنُ النَّبِيِّ الْمُصْطَفَى وَابْنُ عَلِيٍّ الْمُرْتَضَى

Where is the son of the chosen (Al-Mustafa) Prophet  
and the son of Ali-Al-Murtaza?

وَابْنُ خَدِيجَةَ الْغَرَاءِ وَابْنُ فَاطِمَةَ الْكُبْرَى

And the son of Khadijat-ul-Gharra (the Luminous) and  
the son of Fatematul-Kubra (the Great).?

يَا بَابِي أَنْتَ وَأُمِّي وَنَفْسِي لَكَ الْوَقَاءُ وَالْحِمَى

May my father and my mother and my self be your  
sacrificed for your safety and your protection.

يَا بَنَ السَّادَةِ الْمُقَرَّبِينَ

O son of the masters, the favourite ones.<sup>52</sup>

يَا بَنَ النُّجَبَاءِ الْأَكْرَمِينَ

O son of the noble ones, the honoured ones.

يَا بَنَ الْهُدَاةِ الْمُهْدِيِّينَ

O son of the guides and the divinely guided ones.

يَا بَنَ الْخَيْرَةِ الْمُهَذَّبِينَ

( ) son of the preferred refined ones.

يَا بَنَ الْغَطَارِقَةِ الْأَنْجَبِينَ

O son of the Magnanimous ones of the purest descent.

يَا بْنَ الْأَطَائِبِ الْمُطَهَّرِينَ

*O son of the most righteous.*

يَا بْنَ الْخَضَارِمِ الْمُنتَجِبِينَ

*O son of the benevolent selected ones.*

يَا بْنَ الْقَائِمَةِ الْأَكْرَمِينَ

*O son of the generous honoured ones.*

يَا بْنَ الْبُدُورِ الْمُنِيرَةِ

*O son of the luminous moons.*

يَا بْنَ السُّرُجِ الْمُضِيئَةِ

*O son of the shining lights.*

يَا بْنَ السُّهْبِ الثَّاقِبَةِ

*O son of the piercing meteors.*

يَا بْنَ الْأَنْجُمِ الرَّاهِرَةِ

*O son of the bright stars.*

يَا بْنَ السَّبِيلِ الْوَاضِحَةِ

*O son of the clear paths.*

يَا بْنَ الْأَعْلَامِ اللَّائِحَةِ

*O son of the clear signs.*

يَا بْنَ الْعُلُومِ الْكَامِلَةِ

*O son of the perfect Knowledge.*

يَا بْنَ السُّنَنِ الْمَشْهُورَةِ

*O son of the well known examples of conduct.*

يَا بْنَ الْمَعَالِمِ الْمَأْثُورَةِ

*O son of the recorded knowledges.*

يَا بْنَ الْمُعْجَزَاتِ الْمَوْجُودَةِ

*O son of the living miracles.*

يَا بْنَ الدَّلَائِلِ الْمَشْهُودَةِ

*O son of the obvious proofs.*

يَا بْنَ الصِّرَاطِ الْمُسْتَقِيمِ

*O son of the straight path.*

يَا بْنَ النَّبَأِ الْعَظِيمِ

*O son of the mighty tidings.<sup>53</sup>*

يَا بْنَ مَنْ هُوَ فِي أُمِّ الْكِتَابِ لَدَى اللَّهِ عَلِيٌّ حَكِيمٌ

*O son of the one who is pronounced the most exalted,  
the most wise in Ummul-kitab by Allah.<sup>54</sup>*

يَا بْنَ الْآيَاتِ وَالْبَيِّنَاتِ

*O son of the signs and the clear proofs.*

يَا بْنَ الدَّلَائِلِ الظَّاهِرَاتِ

*O son of the apparent proofs.*

يَا بْنَ الْبَرَاهِينِ الْوَاضِحَاتِ الْبَاهِرَاتِ

*O son of the brilliant and clear proofs.*

يَا بْنَ الْحُجَجِ الْبَالِغَاتِ

*O son son of the conclusive evidences.*

يَا بْنَ النِّعَمِ السَّابِقَاتِ

*O son of the abundant bounties.*

يَا بْنَ طِهْ وَالْمُحْكَمَاتِ

*O son of Ta-Ha and the clear verses.*

يَا بْنَ يَسْرَ وَالذَّارِيَاتِ

*O son of Ya-Sin<sup>55</sup> (Holy Prophet and his infallible  
progeny) and Zariyat<sup>56</sup> (the Scatters).*

يَا بْنَ الطُّورِ وَالْعَادِيَاتِ

*O son of the Tur (mount) and Aadiyat (the charger).*

يَابْنَ مَنْ دَنَى فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى دُنُوًّا وَاقْتِرَابًا  
مِنَ الْعَلِيِّ الْأَعْلَى

*O son of the one who drew near, then he suspended, so he was the measure of two bows or closer still<sup>57</sup>. This is the most nearest position to the All-Highest.*

لَيْتَ شِعْرِي آيْنَ اسْتَقَرَّتْ بِكَ النُّوَى  
*Would that I know where your state of being far is settled.*

بَلْ أَىْ أَرْضٍ تُقَلِّكَ أَوْ تُرَى أَبْرَضُونِى أَوْ غَيْرَهَا أَمْ ذِى طُوًى  
*Or which, earth of soil has embraced you; is it in the mountain of Razwa or the other (mountain) or in Zee-Towo<sup>58</sup>*

عَزِيزٌ عَلَيَّ أَنْ أَرَى الْخَلْقَ وَلَا تُرَى  
*It is intolerable for me that I see the people but do not see you.*

وَلَا أَسْمَعُ لَكَ حَسِيسًا وَلَا نَجْوَى  
*And, neither do I hear a sigh of breath nor (any) whispering from you.*

عَزِيزٌ عَلَيَّ أَنْ تُحِيطَ بِكَ دُونِى الْبَلَوَى وَلَا يَنَالُكَ مِنِّى ضَجِيجٌ  
وَلَا شَكْوَى

*It is intolerable for me that you are surrounded by calamities and that, neither my plaintive cry nor my complaint reaches you.*

بِنَفْسِي أَنْتَ مِنْ مُغَيَّبٍ لَمْ يَخْلُ مِنَّا  
*May (I) myself be sacrificed for you who seems to be concealed (physically), but not away from us.*

بِنَفْسِي أَنْتَ مِنْ نَارِحٍ مَا نَزَحَ عَنَّا

May (I) myself be sacrificed for you who seems to be  
emigrant (but) not far from us.

بِنَفْسِي أَنْتَ أُمْنِيَّةُ شَائِقٍ يَتَمَنَّى مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرًا فَحَنَّا

May (I) myself be sacrificed for you who is the goal or  
aspirations of every faithful man and woman who  
desires you, remembers you and moans for you.

بِنَفْسِي أَنْتَ مِنْ عَقِيدٍ عَزَّ لَا يُسَامَى

May (I) myself be sacrificed for you who is bound to  
lofty honour which can never be reached (by anyone).

بِنَفْسِي أَنْتَ مِنْ أَثِيلٍ مَجْدٍ لَا يُجَارَى

May (I) myself be sacrificed for you whose original  
eminence cannot be equalled.

بِنَفْسِي أَنْتَ مِنْ تِلَادٍ نَعَمٍ لَا تُضَاهَى

May (I) myself be sacrificed for you who is the ancestral  
bounty which cannot be resembled.

بِنَفْسِي أَنْتَ مِنْ نَصِيفٍ شَرَفٍ لَا يُسَاوَى

May (I) myself be sacrificed for you, the partaker of  
nobility, the like of which is not possible.

إِلَى مَتَى أَحَارُ فَيْكَ يَا مَوْلَايَ وَإِلَى مَتَى وَائِي خِطَابٍ أَصْفُ  
فَيْكَ وَائِي نَجْوَى

How long am I to bewail for you, O my Master! And  
how long and with which word should I praise you, and  
what secret talk (should I adopt with you).

عَزِيزٌ عَلَيَّ أَنْ أَجَابَ دُونَكَ وَأُنَاغِي

It is intolerable for me to talk and receive a reply from

persons than you.

عَزِيزٌ عَلَيَّ أَنْ أَبْكِيكَ وَيُخَذِّلَكَ الْوَرَى

*It is intolerable for me that I cry for you while all others forsake you.*

عَزِيزٌ عَلَيَّ أَنْ يَجْرَى عَلَيْكَ دُونَهُمْ مَا جَرَى

*It is intolerable for me that this (isolation) befalls you instead of befalling others.*

هَلْ مِنْ مُعِينٍ فَاطِيلَ مَعَهُ الْعَوِيلَ وَالْبُكَاءَ

*Is there any helper with whom I may prolong my lamentation and weeping.*

هَلْ مِنْ جَزُوعٍ فَأُسَاعِدَ جَزَعَهُ إِذَا خَلَا

*Is there any mourner with whom I may join when he mourns alone.*

هَلْ قُذِيبَتْ عَيْنٌ فَسَاعَدَتْهَا عَيْنِي عَلَى الْقَذَى

*Is there any eye weeping of a thorn, that my eye may sympathise with it.*

هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ فَتُلْقَى

*O the son of Ahmad! Is there a way through which you may be met.*

هَلْ يَتَّصِلُ يَوْمُنَا مِنْكَ بِغَدِهِ فَتَحْظَى

*May our day (of separation) joins the day of reappearance by which we enjoy?*

مَتَى نَرِدُ مِنْهَا هَلَكَ الرُّوْيَةَ فَتَرَوْنِي

*When shall we arrive at your streams for drink, with which to quench our thirst for you?*

مَتَى نَنْتَفِعُ مِنْ عَذْبِ مَائِكَ فَقَدْ طَالَ الصَّدَى

When shall we get benefit of your sweet water, for  
already the thirst has lasted too long?

مَتَى نُنْغَادِيكَ وَنُرَاوِحُكَ فَتَنْقُرَ عَيْنَا

When shall we spend morning and evening with you to  
delight our eyes with a glance (at you)?

مَتَى تَرَيْنَا وَنَرِيكَ وَقَدْ نَشَرْتَ لَوَاءَ النَّصْرِ تُرَى

When shall you see us and we shall see you; then you  
shall be seen unfurling the flag of victory.

أَتَرَانَا نَحْفُ بِكَ وَأَنْتَ تَأُمُّ الْمَلَأَ

Will you see us gathered around you and you are  
leading all the people.

وَقَدْ مَلَأْتَ الْأَرْضَ عَدْلًا وَأَذَقْتَ أَعْدَاءَكَ هَوَانًا وَعِقَابًا

Then already you have filled the earth with justice and  
have made your enemies taste the disgrace (of defeat)

and retribution.

وَأَبْرَتِ الْعُنَاةَ وَجَحَدَةَ الْحَقِّ

And you have destroyed rebels and deniers of the truth.

وَقَطَعْتَ ذَابِرَ الْمُتَكَبِّرِينَ وَاجْتَشَّتْ أُصُولُ الظَّالِمِينَ

And you have annihilated the last remains of the  
arrogants and uprooted the foundation of the unjust  
people.

وَنَحْنُ نَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Then we say: Praise be to Allah, Lord of the Worlds.

اللَّهُمَّ أَنْتَ كَشَّافُ الْكَرْبِ وَالْبَلَوَى وَإِلَيْكَ أَسْتَعْدِي فَعِنْدَكَ

الْعُدْوَى

O Allah You are the Remover of agonies and  
calamities, and You are the one from whom I seek help;

then with You is the sanctuary.

وَأَنْتَ رَبُّ الْآخِرَةِ وَالْدُّنْيَا فَأَعِثْ يَا غِيَاثَ الْمُسْتَغِيثِينَ عِبِيدَكَ  
الْمُبْتَلى

And You are Lord of the Hereafter and this world; so help O helper of those who seek help, your poor afflicted servant.

وَأَرِهْ سَيِّدُهُ يَا شَدِيدَ الْقُوَى وَأَزِلْ عَنْهُ بِهِ الْأَسَى وَالْجُؤَى

And show him his Master; O Severe<sup>59</sup> of strength And through him (Imam "A.S.") remove his (Your servant's) grief and sorrow.

وَبَرِّدْ غَلِيلَهُ يَا مَنْ عَلَى الْعَرْشِ اسْتَوَى وَمَنْ إِلَيْهِ الرُّجْعَى وَالْمُنْتَهَى  
And cool the burning of his hurt, O You who firm in the Heavenly throne<sup>60</sup> of power and towards Whom is the return and ultimate end.

اللَّهُمَّ وَنَحْنُ عِبِيدُكَ التَّائِقُونَ إِلَى وَلِيِّكَ الْمَذْكُرِ بِكَ وَبَنِيِّكَ

O Allah! We are Your enamoured servants of Your appointed regent who reminds us of You and Your Prophet.

خَلَقْتَهُ لَنَا عِصْمَةً وَمَلَاذًا وَأَقَمْتَهُ لَنَا قَوَامًا وَمَعَاذًا وَجَعَلْتَهُ لِلْمُؤْمِنِينَ  
مِنَّا إِمَامًا

He whom You created for us as our saviour and defender, and set him for us as a protector and refuge and appointed him a leader (Imam) for the true believers amongst us.

فَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا وَزِدْنَا بِذَلِكَ يَا رَبِّ إِكْرَامًا

So convey to him our greetings and salutations, and increase honour because of this (greeting) O Lord.



وَاجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرًّا وَمُقَامًا وَآتِنَا نِعْمَتَكَ بِتَقْدِيمِكَ إِيَّاهُ  
أَمَامَنَا

*And make his abode (in paradise) also a home and halting place for us, and complete Your favours by appointing him as our guide.*

حَتَّى تُورِدَنَا جَنَّاتِكَ وَمُرَاقَقَةَ الشُّهَدَاءِ مِنْ خُلَصَائِكَ

*Till You make us enter Your paradise; and (bestow on us) the companionship of the martyrs from amongst those of Your adorers.*

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

*O Allah! Bestow Your blessings upon Mohammad and the progeny of Mohammad.*

وَصَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ السَّيِّدِ الْاَكْبَرِ وَعَلَى اَبِيهِ  
السَّيِّدِ الْاَصْغَرِ

*And bless his grandfather Mohammad and Your Messenger the elder Master, and upon his father (Ali) the younger Master.*

وَجَدَّتِهِ الصَّدِّيقَةِ الْكُبْرَى فَاطِمَةَ بِنْتَ مُحَمَّدٍ وَعَلَى مَنْ اصْطَفَيْتَ  
مِنْ اَبَائِهِ الْبَرَّةِ

*And his grandmother, the great truthful daughter of Mohammad (S.A.); And upon whom you have selected from among his virtuous ancestors.*

وَعَلَيْهِ اَفْضَلُ وَاكْمَلُ وَآدَمُ وَاكْثَرُ وَاَوْفَرُ

*And on him (Imam A.S.) (bestow) the best, the plentiful, most the perfect, the everlasting, the most and the numerous (blessings).*

مَا ضَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيَائِكَ وَخَيْرِكَ مِنْ خَلْقِكَ

(AS) whatever you bestowed on any of Your virtuous  
and chosen ones from among Your creature,  
وَصَلَّ عَلَيْهِ صَلَوةٌ لَا غَايَةَ لِعِدْدِهَا وَلَا نِهَآيَةَ لِمَدِّهَا وَلَا نَفَادَ لِأَمْدِهَا  
And favour him with endless count of blessing which  
never gets end nor limitation.

اللَّهُمَّ وَاقِمِ بِهِ الْحَقَّ وَادْحِضْ بِهِ الْبَاطِلَ وَادِلْ بِهِ أَوْلِيَآءَكَ وَادْلِلْ  
بِهِ أَعْدَاءَكَ

O Allah! And through him set up the truth, and make  
the falsehood vanished through him; and prepare the  
victory for Your friends, and disgrace Your enemies  
through him

وَصِلِ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ وَصْلَةً تُؤَدِّي إِلَى مُرَافَقَةِ سَلَفِهِ

O Allah, set a relationship between us and him that  
grants us the honour of the company of his ancestors.

وَاجْعَلْنَا مِنْ يَأْخُذُ بِحُجْرَتِهِمْ وَيَمُكِّثُ فِي ظِلِّهِمْ

And let us be of those who seek their company and  
reside in their shelter.

وَأَعِنَّا عَلَى تَادِيَةِ حُقُوقِهِ إِلَيْهِ وَالْإِجْتِهَادِ فِي طَاعَتِهِ وَاجْتِنَابِ  
مَعْصِيَتِهِ

And help us in fulfilling our dues to him and in striving  
hard to his obedience and to avoid disobeying him.

وَأَمِّنْ عَلَيْنَا بِرِضَاهُ وَهَبْ لَنَا رَافَتَهُ وَرَحْمَتَهُ وَدُعَاءَهُ وَخَيْرَهُ

And grant us his pleasure and bestow on us his affection  
and his compassion and his supplication and his  
goodness;

مَا نَأْلُ بِهِ سَعَةً مِنْ رَحْمَتِكَ وَفَوْزاً عِنْدَكَ

*Whereby through him we may receive the vastness of  
Your Mercy and success with You.*

وَاجْعَلْ صَلَاتِنَا بِهِ مَقْبُولَةً وَذُنُوبَنَا بِهِ مَغْفُورَةً وَدُعَاءَنَا بِهِ مُسْتَجَاباً  
*And for his sake let our prayer be accepted, and for his  
sake let our sins be forgiven and for his sake let our  
requests be granted*

وَاجْعَلْ أَرْزَاقَنَا بِهِ مَسْهُوطةً وَهُمُومَنَا بِهِ مَكْفِيَةً وَحَوَائِجَنَا بِهِ مَقْضِيَةً  
*And for his sake let our sustenance be abundant and for  
his sake let our sadness be relived and for his sake let  
our wants be granted.*

وَاقْبَلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ وَاقْبَلْ تَقَرُّبَنَا إِلَيْكَ  
*And You turn to us through Your Honoured face And  
accept our proximity with you.*

وَانْظُرْ إِلَيْنَا نَظْرَةَ رَحِيمَةٍ نَسْتَكْمِلُ بِهَا الْكِرَامَةَ عِنْدَكَ ثُمَّ لَا تَصْرِفْهَا  
عَنَّا بِجُودِكَ

*And cast upon us Your merciful look, through which  
our achievement of honour from you may be perfected;  
then never deprive us of it by your generosity.*

وَاسْقِنَا مِنْ حَوْضِ جَدِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِكَأْسِهِ وَبِيَدِهِ  
*And quench our thirst from the cistern of his (Imam  
A.S.) grandfather, may Allah bless him and his  
progeny, in his own cup and from his own hand.*

رَبِّاً رَوِيّاً هَنِيئاً سَائِغاً لَاطِماً بَعْدَهُ يَا أَرْحَمَ الرَّاحِمِينَ  
*A sweet, cool, clear, agreeable drink after which no  
thirst is felt, O Most Merciful of All.*

## FOOTNOTES

- 1) Adam and Eve
- 2) Prophet Noah and his family.
- 3) Prophet Ibrahim.
- 4) Prophet Moosa (Moses).
- 5) Prophet Haroon.
- 6) Prophet Easa (Jesus).
- 7) The argument is that it had been the practice of Allah Himself to appoint and nominate the successors of every prophet for the preservation of His teachings and therefore He must have appointed the successors of Mohammad and could not have left their appointment in the hands of an electorate, as the Holy Quran says, "you will never find any alteration in the practise of Allah." (Holy Quran: 33/62; 48/23; 35/43). This is not the only argument but an answer to satisfy our quests. The real answer is with Allah.
- 8) See Holy Quran 28/47.
- 9) See Holy Quran 33/40.
- 10) i.e. men and jinns.
- 11) i.e. the entire Universe.
- 12) The misculouys steed on which the Holy Prophet (S.A.) ascended to the Heavens.
- 13) See Holy Quran 41: 30; 3/125 ets.
- 14) See Holy Quran 48/28; 61/9.
- 15) See Holy Quran 3/95-96.
- 16) See Holy Quran 33/33.
- 17) See Holy Quran 42/23.
- 18) See Holy Quran 25/47.
- 19) See Holy Quran 25/57.
- 20) See Holy Quran 13/7.
- 21) The famous Hadith-e-Ghadeer narrated in Sahih-e-Muslim etc.
- 22) Also, from Hadith-e-Ghadeer.
- 23) Hadith reported in Sihah-e-Sitta.
- 24) Hadith reported in Sahih-e-Bukhari.
- 25) A well known fact which no one can dispute.
- 26) It relates to the well known incident recorded in Sihah-e-Sitta.
- 27) The Holy Prophet's famous Hadith.
- 28) Another famous Hadith of the Holy Prophet of Islam (S.A.).

- 29) Another famous Hadith of the Holy Prophet of Islam (S.A.)
- 30) Expressions used in the Holy Quran and interpreted.
- 31, 32) The Holy Prophet (S.A.) said( "Ali is the best of me; whoever denies him is a disbeliever".
- 33) (i.e.) followed the footsteps of the Holy Prophet (S.A.) as a humble follower.
- 34) The Holy Prophet (S.A.) said: "Ali will fight for teh interpretation of the (Holy) Quran as I have fought to establish its inspiration".
- 35) The reason why most of the Arabs turned against Hazrat Ali (A.S.) was that he had killed their tribesmen in battles for the defense of Islam in the lifetime of the Holy Prophet (S.A.).
- 36) Nakiseen: Those who fought against Hazrat Ali (A.S.) in the Battle of Jamal. They were those who had broken the allegiance. They were Talhge, Zubair and Ayesha.
- 37) Qasiteen: They were unjust people who fought against Hazrat Ali (A.S.) in Siffin. Moawiya was the leader of this group.
- 38) Maaregeen: They were those who had missed the truth. They fought against Hazrat Ali (A.S.) at Naharwān.
- 39) The words in which the Holy Prophet (S.A.) had prognosticated and predicted the assassinations of Hazrat Ali (A.S.).
- 40) Eleven out of twelve Holy Imams (A.S.) were martyred either by sword or by poison.
- 41) The 4th, 6th, 10th and 11th Imams (A.S.) were kept prisoners by the rulers of their times.
- 42) Literally, forced to go far away from the homes, as was the case with the 7th, 8th, 9th, 10th and 11th Imams (A.S.).
- 43) See holy Quran 8/128 and compare it with the Bible. Mathew ch.4.
- 44) See Holy quran 17/108.
- 45) See holy quran 3/9, 13/31, 39/20, etc.
- 46) A title of the Holy Imam (A.S.) (Remnants of Allah).
- 47) According to the Hadith of the Holy Prophet of Islam (S.A.).
- 48) From here upto the end of this section, all the descriptions allude to the twelfth Imam (A.S.) in accordance with the predictions and prophecies about him.
- 49) The followers of Imam Zaman (A.S.) will enter the city of Knowledge and Iman.
- 50) It is well known that the Israelites killed many of the prophets and children of the Prophets. But Allah Ta'ala has given them respite, yet their blood calls for revenge. See Holy Quran 2/91, 3/112 etc. It is also a fact that eleven of the Imams of the Household of the Holy Prophet (S.A.) were killed by those who professed Islam.
- 51) The most gruesome example of their tyranny was the wholesale slaughter of Imam Hussain (A.S.) and his loyal followers at Karbala.  
No one knows what form of punishment would be adopted as befitting the ideals of justice. But it is certain that the enemies of the Holy Prophet (S.A.) and Imams (A.S.) will be annihilated by Hazrat Mahdi (A.S.); the final vicegerent of Allah on the Earth See Holy Quran 17/32.
- 52) Henceforth, the following supplication gives this hope to us that we have found our Master, Imam-e-Zaman (A.S.) and thus, we shall be having direct

- communication with his holiness.
- 53) All these metaphors refer to the Holy Imams (A.S.) and the Holy Prophet (S.A.); all of whom are the ancestors of Hazrat Mahdi (A.S.).
- 54) See holy Quran 43/4.
- 55) See Holy Quran 20/1.
- 56) See Holy Quran 36/1.
- 57) See Holy Quran 51/1. It refers to the Holy Prophet of Islam (S.A.).
- 58) See Holy Quran 53/8-9
- 59) See Holy Quran 20/12.
- 60) See Holy Quran 53/4.

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# Dua-e-Tawassul

## **The Supplication of Access**

**"This supplication has been quoted in certain trustworthy books from Muhammad ibn Babuyah, who related it from the Imams. He said, "I have never recited it concerning any problem without soon seeing the effect of God's answer."**





# دُعَاةُ التَّوَسُّلِ

## Dua-e-Tawassul

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the Name of God, the All-merciful, the All-compassionate."

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

O God, I ask Thee and I turn toward Thee through Thy Prophet, the Prophet of Mercy, Muhammad - God Bless him and his household and give them peace!

يَا أَبَا الْقَاسِمِ يَا رَسُولَ اللَّهِ

Oh Abu'l-Qasim, Oh Messenger of God,

يَا إِمَامَ الرَّحْمَةِ

Oh Imam of Mercy

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّاكَ بَيْنَ يَدَيِ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اشْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا الْحَسَنِ

Oh Abu'l-Hasan,

يَا أَمِيرَ الْمُؤْمِنِينَ

Oh Commander of the Faithful,

يَا عَلِيَّ بْنَ أَبِي طَالِبٍ

Oh Ali ibn Abi Talib,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ فَقَدْ مَنَّاكَ بَيْنَ

يَدَيْ حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اشْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا فَاطِمَةَ الرَّهَاءِ

Oh Fatimah the Radiant,

يَا بِنْتَ مُحَمَّدٍ

Oh daughter of Muhammad,

يَا قُرَّةَ عَيْنِ الرَّسُولِ

Oh light of the Messenger's eye,

يَا سَيِّدَتَنَا وَمَوْلَانَا

Oh our lady and patroness,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّاكَ بَيْنَ يَدَيْ  
حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to  
God. We place thee ahead of our needs,

يَا وَجِيهَةً عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اشْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا مُحَمَّدٍ

Oh Abu Muhammad,

يَا حَسَنَ ابْنَ عَلِيٍّ

Oh Hasan ibn Ali,

إِيَّاهَا الْمُنْجَى

Oh chosen of God,

يَا بُتَ رَسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَنْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّاكَ بَيْنَ يَدَيِ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَحِيَّهُمَا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اشْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا عَبْدِ اللَّهِ

Oh Abu Abdallah,

يَا حَسَنُ بْنُ عَلِيٍّ

Oh Husayn ibn Ali,

أَيُّهَا الشَّهِيدُ

Oh martyr,

يَا بُنَى رَسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّاكَ بَيْنَ يَدَيْ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اسْتَفْعِمْنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا الْحَسَنِ

Oh Abu'l-Hasan,

يَا عَلِيَّ بْنَ الْحُسَيْنِ

Oh Ali Ibn al-Husain,

يَا زَيْنَ الْعَابِدِينَ

Oh Zain-ul-Abidin,

يَا ابْنَ رَسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our Lord of Master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا تَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّكَ بَيْنَ يَدَيِ حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيبَهَا عِنْدَ اللَّهِ

Oh thou hast standing with God!

اشْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا جَعْفَرٍ

Oh Abu Jafar,

يَا مُحَمَّدَ بْنَ عَلِيٍّ

Oh Muhammad ibn Ali,

أَيُّهَا الْبَاقِرُ

Oh al-Baqir,

يَا بِنَّ رَسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا تَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّكَ بَيْنَ يَدَيِ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اشْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا عَبْدِ اللَّهِ

Oh Abu Abdallah,

يَا جَفَرِ بْنِ مُحَمَّدٍ

Oh Jafar ibn Muhammad,

أَيُّهَا الْمَـٰدِقُ

Oh al-Sadiq,

يَا بْنَ رَاسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّاكَ بَيْنَ يَدَيِ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اشْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا الْحَسَنِ

Oh Abu'l-Hasan,

يَا مُوسَى بْنَ جَعْفَرٍ

Oh Musa ibn Jafar,

أَيُّهَا الْكَاطِمُ

Oh al-Kazim,

يَا بْنَ رَسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّاكَ بَيْنَ يَدَيِ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!



اَسْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا الْحَسَنِ

Oh Abu'l-Hasan,

يَا عَلِيَّ بْنَ مُوسَى

Oh Ali ibn Musa,

أَيُّهَا الرِّضَا

Oh al-Rida,

يَا بْنَ رَسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّاكَ بَيْنَ يَدَيْ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اَسْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا جَعْفَرٍ

Oh Abu Jafar,

يَا مُحَمَّدَ بْنَ عَلِيٍّ

Oh Muhammad ibn Ali,

أَيُّهَا التَّقِيُّ الْجَوَادُ

Oh al-Taqi al-Jawad,

يَا بُنَّ رَسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّكَ بَيْنَ يَدَيْ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اشْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا الْحَسَنِ

Oh Abu'l-Hasan,

يَا عَلِيَّ بْنَ مُحَمَّدٍ

Oh Ali ibn Muhammad,

أَيُّهَا الْهَادِي النَّقِيُّ

Oh al-Hadi al-Naqi,

يَا بْنَ رَسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّكَ بَيْنَ يَدَيْ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اشْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا أَبَا مُحَمَّدٍ

Oh Abu Muhammad,

يَا حَسَنَ بْنَ عَلِيٍّ

Oh Hasan ibn Ali,

أَيُّهَا الزَّكِيُّ الْاَسْكَرِيُّ

Oh al-Zaki al-Askari,

يَا بَنَ رَسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh Proof of God over His creatures,

يَا سَيِّدَنَا وَمَوْلَانَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّكَ بَيْنَ يَدَيْ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اشْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

يَا وَصِيَّ الْحَسَنِ وَالْخَلْفَ الْحَقَّيَّةَ

Oh Inheritor of al-Hasan, Successor, Proof,

أَيُّهَا الْقَائِمُ الْمُنْتَظَرُ الْمَهْدِيُّ

Oh awaited Qaim, al-Mahdi,

يَا بَنَ رَسُولِ اللَّهِ

Oh son of God's Messenger,

يَا حُجَّةَ اللَّهِ عَلَى خَلْقِهِ

Oh proof of God over His creatures,

يَا سَيِّدَ نَاوَمُوكَا نَا

Oh our lord and master,

إِنَّا تَوَجَّهْنَا وَاسْتَشْفَعْنَا وَلَوْ شَلْنَا بِكَ إِلَى اللَّهِ وَقَدْ مَنَّكَ بَيْنَ يَدَيْ

حَاجَاتِنَا

We turn to thee, ask thy intercession, and seek access through thee to God. We place thee ahead of our needs,

يَا وَجِيهًا عِنْدَ اللَّهِ

Oh thou who hast standing with God!

اِسْفَعْ لَنَا عِنْدَ اللَّهِ

Intercede for us with God!

(Then the supplicant should mention his needs; they will be taken care of God willing.)





# Hadees-e-Kisa

## The Documentary Proofs and Precedents of Hadees-e-Kisa

The fame and popularity of this Hadis is apparent. None can deny its documentary importance. The verse of the Quran "*Innama Yoriidullaho Leuzheba Ankumrrijsa Ahlalbaite wa Yotahhirakum Tathira*", verily, verily Allah intendeth but to keep off from you (every kind of) uncleanness, O'ye the people of the house, and purify you (with) a thorough purification", is revealed for showing the grandeur and purity of Ahlul bait. Shaikh Fakhruddin Ahmad son of Ali son of Ahmad son of Fareeh the inhabitant of Najaf, (may Allah increase in his dignity) copied it from the other learned persons in his book "*Almuntakhab Fil Marasi wal Khutab*" known by the name of "*Bayaz-e-Fakhri*".

The other authentic traditions and the unanimous verdict of both the sects (i.e. Shias and Sunnis) of Muslims throughout the ages is that none other than the Holy Prophet, Ali, Fatima, and Husain Peace be upon them included in the Ahlul Bait.

The believers in Faith are to recite this Hadith with purity, sincerity, and devotion.

## حدیث کساء

Hadees-e-Kisa (Blanket)

The Event of the Vestment

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"In the Name of God, the All-merciful, the All-compassionate."

عَنْ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ بِنْتِ رَسُولِ اللَّهِ قَالَ سَمِعْتُ  
فَاطِمَةَ أَنَّهَا قَالَتْ

Fatima Zahra, the daughter of the Prophet is to have thus related (an event):-

دَخَلَ عَلَيَّ أَبِي رَسُولُ اللَّهِ فِي بَعْضِ الْأَيَّامِ فَقَالَ السَّلَامُ عَلَيْكَ يَا فَاطِمَةُ

My father, the Prophet of Allah, came to my house one day and said to me: "Peace be on you O Fatima,"

فَقُلْتُ عَلَيْكَ السَّلَامُ

to which I replied: "And upon you be peace".

قَالَ إِنِّي أَجِدُ فِيَّ ضَعْفًا

He said "I feel weakness in my body"



فَقُلْتُ لَهُ اَعِذْكَ يَا اَبَتَاهُ مِنَ الضَّعْفِ

I said "May Allah protect you from weakness, O my father".

فَقَالَ يَا فَاطِمَةُ اِيتِيْنِي بِالْكِسَاءِ الْيَمَانِيِّ فَغَطِّيْنِي بِهِ

He said "O Fatima, please bring the vestment of Yemen and cover me with it".

فَاْتَيْتُهُ بِالْكِسَاءِ الْيَمَانِيِّ فَغَطَّيْتُهُ بِهِ

So I brought the vestment of Yemen and covered him with it.

فَصِرْتُ أَنْظُرَ إِلَيْهِ وَإِذَا وَجْهُهُ يَتَلَأَلُ لَوُكَاةَ الْبَدْرِ فِي لَيْلِهِ  
تَمَامِهِ وَكَمَالِهِ

Then I looked at him and saw that his face was shining like a full moon with its full glory and splendour.

فَمَا كَانَتْ إِلَّا سَاعَةً إِذَا بَوَّلَدِي الْحَسَنُ قَدْ أَقْبَلَ وَقَالَ

After a while, my son Hasan came in and said:

السَّلَامُ عَلَيْكَ يَا أُمَّاهُ

"Peace be on you, my mother".

فَقُلْتُ وَعَلَيْكَ يَا قُرَّةَ عَيْنِي وَنُورَ قَلْبِي

I replied: "And upon you be peace, O Light of my eyes and the happiness of my heart".

فَقَالَ أُمَّاهُ إِنِّي أَشْمَعُنْدَكَ رَائِحَةً طَيِّبَةً

He then said: "Mother! I smell a fragrance so sweet and pure,

كَأَنَّهَا رَائِحَةُ جَدِّي رَسُولِ اللَّهِ

as that of my Grandfather, the prophet of Allah".

قُلْتُ نَعْمَ إِنَّ جَدَّكَ تَحْتَ الْكِسَاءِ

I replied: "Yes Indeed you Grandfather is lying underneath the vestment."

فَأَقْبَلَ الْحُسَيْنُ نَحْوَ الْكِسَاءِ وَقَالَ

Hasan went near the vestment and said:

السَّلَامُ عَلَيْكَ يَا جَدَّاهُ يَا رَسُولَ اللَّهِ أَتَأْذُنِي أَنْ أَدْخُلَ مَعَكَ

تَحْتَ الْكِسَاءِ

"Peace be on you my Grandfather, the Prophet of Allah; do you permit me to enter the vestment with you?"

فَقَالَ وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا صَاحِبَ حَوْضِي قَدْ أَذِنْتُ لَكَ

He replied. "And upon you be peace, my son and the master of my fountain, I do give you permission to enter".

فَدَخَلَ مَعَهُ تَحْتَ الْكِسَاءِ

So Hasan entered the vestment with him.

فَمَا كَانَتْ إِلَّا سَاعَةً وَإِذَا ابْنُ الْحُسَيْنِ قَدْ أَقْبَلَ وَقَالَ

After a while my son Husain came in and said:

السَّلَامُ عَلَيْكَ يَا أُمَّاهُ

"Peace be on you, my mother".

قُلْتُ وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا قُرَّةَ عَيْنِي وَنُورَةَ قَلْبِي

I replied. "And upon you be peace, O light of my eyes and happiness of my heart".

فَقَالَ لِي يَا أُمَّاهُ إِنِّي أَشْمُرُ عِنْدِي رَمَاحَةً طَيِّبَةً

He then said: "Mother I smell a fragrance so sweet and pure

كَأَنَّهُمَا نَاصِحَةٌ جَدِّي رَسُولُ اللَّهِ

as that of my Grandfather, the Prophet of Allah".

فَقُلْتُ نَعَمْ إِنَّ جَدَّكَ وَأَخَاكَ تَحْتَ الْكِسَاءِ

I replied, "Yes. Indeed your Grandfather and your brother are lying underneath the vestment".

فَدَنَى الْحُسَيْنُ نَحْوَ الْكِسَاءِ وَقَالَ

Husain advanced towards the vestment and said:

السَّلَامُ عَلَيْكَ يَا جَدَّاهُ السَّلَامُ عَلَيْكَ يَا مَنِ اخْتَارَهُ اللَّهُ أَنَاذُنِي

أَنْ أَكُونَ مَعَهُمَا تَحْتَ الْكِسَاءِ

"Peace be on you, O my Grandfather, the chosen of Allah, do you allow me to enter the vestment with both of you?

فَقَالَ وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَشَافِعَ أُمَّتِي قَدْ أَذِنْتُ لَكَ

He replied: "And upon be peace, my son and intercesser of my followers, I give you the permission".

فَدَخَلَ مَعَهُمَا تَحْتَ الْكِسَاءِ

So Husain entered the vestment with them.

فَأَقْبَلَ عِنْدَ ذَلِكَ أَبُو الْحُسَيْنِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَقَالَ

After a while, Abul Hasan Ali son of Abu Talib came in and said:

السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ

"Peace be on you, O daughter of the Prophet of Allah".

فَقُلْتُ وَعَلَيْكَ السَّلَامُ يَا أَبَا الْحُسَيْنِ وَيَا أَمِيرَ الْمُؤْمِنِينَ

I replied, "And upon you be peace, O Father of Hasan, and the Commander of the Faithful".

فَقَالَ يَا فَاطِمَةُ إِنِّي أَشَمُّ عِنْدَكَ رَائِحَةً هَبِيبَةً

He then said, "O Fatima I smell a sweet fragrance

كَأَنَّهَا رَائِحَةُ أَخِي وَابْنِ عَمَّتِي رَسُولِ اللَّهِ

which is like of my brother, my cousin, the Prophet of Allah".

فَقُلْتُ نَعَمْ هَاهُوَ مَعَ وَلَدَيْكَ تَحْتَ الْكِسَاءِ

I replied, "Yes, He is underneath the vestment with your both sons".

فَأَقْبَلَ عَلَيَّ نَحْوَ الْكِسَاءِ وَقَالَ

Ali then went near the vestment and said:

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ أَتَأْذِنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ

"Peace be on you, O Prophet of Allah; May I enter the vestment with you?"

وَقَالَ لَهُ وَعَلَيْكَ السَّلَامُ يَا أَخِي وَيَا وَصِيَّيَّ وَخَلِيفَتَيَّ وَصَاحِبَ لَوَائِي

فَدَاذِنْتُكَ لَكَ

He replied, And upon you be peace, my brother, my legatee, my successor and my standard bearer; I give you permission to enter".

فَدَخَلَ عَلَيَّ تَحْتَ الْكِسَاءِ

So Ali, entered the vestment with them.

ثُمَّ أَتَيْتُ نَحْوَ الْكِسَاءِ وَقُلْتُ السَّلَامُ عَلَيْكَ يَا أَبَاكَ يَا رَسُولَ اللَّهِ

أَتَأْذِنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ

Then I said, "Peace be on you, my father, O Prophet of Allah; do you permit me also to enter the vestment with all of you?"

قَالَ وَعَلَيْكَ السَّلَامُ يَا بِنْتِي وَيَا بَضْعَتِي قَدْ أَذِنْتُ لَكَ

He replied, "And upon you be peace, my daughter, O part of myself; I give you permission to enter".

فَدَخَلْتُ تَحْتَ الْكِسَاءِ

So I entered the vestment.

فَلَمَّا اكْتَمَلْنَا جَمِيعًا تَحْتَ الْكِسَاءِ

When all of us had gathered together underneath the vestment,

أَخَذَ أَبِي رَسُولُ اللَّهِ بِطَرَفِي الْكِسَاءِ وَأَوْقَى يَمِينُهُ الْيَمُنَى إِلَى السَّمَاءِ وَقَالَ

my father, the Prophet, held the two ends of the vestment and raised his right hand towards the Heavens and prayed,

اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي وَحَامَتِي

"O Allah, these are the people of my Household (Ahle-Bait) and very specially my own and my protectors.

لَحْمُهُمْ لَحْيِي وَدَمُهُمْ دَمِي

They are of my own flesh and of my own blood.

يُؤْلِيْنِي مَا يُوْلِيْ لَهُمْ وَيُخْزِنِي مَا يَخْزِنُهُمْ

Whoever gives them trouble, gives me trouble too;  
whoever makes them unhappy, makes me unhappy too,

أَنَا حَرْبُ لَيْنٍ حَارِبُهُمْ وَسِلْمُ لَيْمَنٍ سَالِمُهُمْ

I am at war with those who are at war with them,  
I am at peace with those who are at peace with them.

وَعَدُوُّ لَيْنٍ عَادَاَهُمْ وَمُحِبُّ لَيْنٍ أَجَرَهُمْ

I am the enemy of those who are at enmity with them;  
I am the friend of those who befriend them.

إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ

Indeed they are from me I am from them.

فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتَكَ وَغُفْرَانَكَ وَبِضْوَانَكَ عَلَيَّ وَعَلَيْهِمْ

Therefore, send Thy Blessings, Mercy, Forgiveness and Pleasure upon me and upon them.

وَأَذْهَبْ عَنْهُمْ الرِّجْسَ تَطَهِّرْهُمْ تَطْهِيرًا

Also remove all blemish from them and keep away impurity from them.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ يَا مَلَائِكَتِي وَيَا سُكَّانَ سَمَائِي

Then Allah, the Majestic, the Glorified, spoke (to the Angels), "O My Angels and the Residents of My Heavens,

إِنِّي مَا خَلَقْتُ سَمَاءً مَبْدِيَّةً وَلَا أَرْضًا مَدْجِيَّةً وَلَا قَمَرًا مُنِيرًا وَلَا شَمْسًا

مُضِيَّةً وَلَا فَلَكًا يَدُورُ وَلَا بَحْرًا يَجْرِي وَلَا فُلْكَ لَا يَسْرِي

verily, I have not created the erected Sky, the spread Earth, the illuminated Moon, the bright Sun, the rotating Universe, the flowing Seas, and the sailing Ships,

إِلَّا فِي مَحَبَّةٍ هُوَ لَاءِ الْخَمْسَةِ الَّذِينَ هُمْ تَحْتَ الْكِتَاءِ

but for the love of the Five Souls lying underneath the vestment.

فَقَالَ الْأَمِينُ جِبْرَائِيلُ يَا رَبِّ وَمَنْ تَحْتَ الْكِتَاءِ

The Gabreil, the trusted one, asked Allah, "O Lord, who are under the vestment?"

فَقَالَ عَزَّ وَجَلَّ هُمْ أَهْلُ بَيْتِ النَّبَوَّةِ وَمَعْدِنُ الرِّسَالَةِ

Allah, the Majestic, the Glorified, answered "They are the Household of the prophet and the mine of prophethood viz:

هُنَّ نَاطِلَةٌ وَأَبُوهَا وَبَنَاهَا وَبَنَوَهَا

Fatima, his daughter, her husband and her (two) sons.

فَقَالَ جِبْرَائِيلُ يَا رَبِّ أَتَأْتُنِي أَنْ أَهْبِطَ إِلَى الْأَرْضِ لِأَكُونَ مَعَهُمْ سَادِسًا

Gabriel then said, "O Lord, may I go to the Earth to be sixth of them."

فَقَالَ اللَّهُ نَعَمْ قَدْ أَذِنْتُ لَكَ

Allah replied, "Yes, I have given you permission to do so."

فَهَبَطَ الْأَمِينُ جِبْرَائِيلُ وَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

Gabriel, the trusted came to the Earth and said,

"Peace be on you, 'O Prophet of Allah.

الْعَلَى الْأَعْلَى يُقْرِئُكَ السَّلَامَ وَيُخَصِّصُكَ بِالسَّلَامَةِ وَالْإِكْرَامِ وَيَقُولُ لَكَ

The All Highest conveys His peace on you and His salutation, and has sworn

وَعَزَّيْنِي وَجَلَّالِي إِنِّي مَا خَلَقْتُ سَمَاءً مُبْنِيَّةً وَلَا أَرْضًا مَدَّ حَيَّةً

by His Honour and Glory that He has not created the erected Sky,  
the spread Earth,

وَلَا قَمَرًا مُنِيرًا وَلَا شَمْسًا مُعِينَةً وَلَا فَلَكَائِدَ دُرُودًا وَلَا بَحْرًا يَجْرِي

وَلَا فَلَكَائِسِرِي

the illuminated Moon, the bright Sun, the rotating Universe,  
the flowing Seas and the sailing Ships

إِلَّا لِأَجْلِكُمْ وَمَحَبَّتِكُمْ

but for your sake and your love.

وَقَدْ أَذِنَ لِي أَنْ أَدْخُلَ مَعَكُمْ

God has given me permission to enter (the vestment) with you.

فَهَلْ تَأْذُنُ لِي يَا رَسُولَ اللَّهِ

Do you also give me permission, "O Prophet of Allah?"

فَقَالَ رَسُولُ اللَّهِ وَعَلَيْكَ السَّلَامُ يَا أَمِينَ وَحْيِ اللَّهِ

The Prophet replied, "And upon you be peace, O thou who art trusted with the Revelations of Allah;

إِنَّهُ نَعَمْ قَدْ أَذِنْتُ لَكَ

yes, I grant you permission to enter."

فَدَخَلَ جِبْرَائِيلُ مَعَنَا تَحْتَ الْكِسَاءِ فَقَالَ لِأَبِي

So Gabriel entered the vestment with us and said to my father

إِنَّ اللَّهَ قَدْ أَوْحَى إِلَيْكُمْ يَقُولُ

that indeed Allah has sent this Revelation to you:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

"VERILY ALLAH DESIRES TO REMOVE ALL BLEMISH FROM YOU, O AHL-E-BAIT (PEOPLE OF THE HOUSEHOLD) AND PURIFY YOU WITH A PERFECT PURIFICATION."

فَقَالَ عَلِيٌّ لِأَبِي يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَا لِحُلُوسِنَا هَذَا تَحْتَ الْكِسَاءِ مِنْ

الْفَضْلِ بِعَدَا اللَّهِ

Then Ali asked my father, "O Prophet of Allah what significance does Allah attach to this Event of our gathering underneath the vestment?"

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا وَاصْطَفَانِي

بِالرِّسَالَةِ نَحْيًا

The Prophet replied. "I swear by Him who appointed me a Prophet and chose me a confident Messenger,



مَا ذَكَرَ خَبَرَنَا هَذَا فِي مَحْفِلٍ مِنْ مَحَافِلِ أَهْلِ الْأَرْضِ وَفِيهِ جَمْعٌ مِنْ  
شِيعَتِنَا وَمُجِيبِينَ إِلَّا وَتَرَلْتُ عَلَيْهِمُ الرَّحْمَةَ

that no assembly, wherever this Event is narrated by our followers  
and devotees, shall remain without the Mercy of Allah  
descending on them,

وَحَقَّتْ بِهِمُ الْمَلَائِكَةُ وَاسْتَغْفَرَتْ لَهُمْ إِلَى أَنْ يَتَفَرَّقُوا

and encircling Angels asking Allah for the remission of their sins till  
the assembly has dispersed."

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِذَا وَاللَّهِ فَرَزْنَا وَقَدْ شِيعَتُنَا وَرَبِّ الْكَعْبَةِ

Ali exclaimed, "I swear by Allah the Lord of the Kaaba, we have  
succeeded and our followers have succeeded too."

فَقَالَ أَبِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يَا عَلِيُّ وَالَّذِي بَعَثَنِي بِالْحَقِّ  
نَبِيًّا وَأُصْطَفَانِي بِالرِّسَالَةِ نَجِيًّا

Again the Prophet said, "I swear by Him who appointed me a Prophet  
and chose me a confident Messenger

مَا ذَكَرَ خَبَرَنَا هَذَا فِي مَحْفِلٍ مِنْ مَحَافِلِ أَهْلِ الْأَرْضِ وَفِيهِ  
جَمْعٌ مِنْ شِيعَتِنَا وَمُجِيبِينَ

that in any of the assemblies on the Earth, in which our followers and  
friends have gathered, wherever this Event is narrated

وَفِيهِمْ مَغْمُومٌ إِلَّا وَفَرَجَ اللَّهُ هُمَهُ

there shall remain none grieved but Allah will remove his grief;

وَلَا مَغْمُومٌ إِلَّا وَكَشَفَ اللَّهُ غَمَّهُ

there shall be none distressed but Allah will dispel his distress,

وَلَا طَالِبَ حَاجَةٍ إِلَّا وَقَضَى اللَّهُ حَاجَتَهُ

and there shall be none who seeks a wish but Allah will grant his wish."

فَقَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِذَا وَاللَّهِ قُضِيَ دُخْرُنَا وَسَعِدْنَا

Ali then said, "Verily, by Allah, we have succeeded and become happy

وَكَذَلِكَ شِيعَتُنَا فَأَنْزَا دُخْرُنَا فِي الدُّنْيَا وَالْآخِرَةِ وَرَبِّ

الْكَعْبَةِ

so also our followers have succeeded and become happy in this world as well as in the next world by the Lord of Kaaba.'

\* \* \*

O Allah, send Thy Blessings on Mohammed and the Descendants of Mohammed.

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